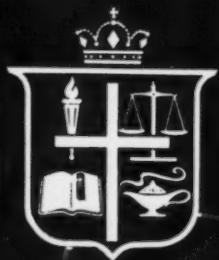


VERITAS IN CHARITATE
CHARITAS IN VERITATE



Christian

HERITAGE

**LINCOLN'S
BEATITUDE**

**THE SCOT'S
CONFESSION
OF FAITH**

**THE JESUIT
PHALANX**

FEBRUARY 1961

THE INDEPENDENT MAN



atop the state capitol
typifies Rhode Island's
historic quest for
religious and
political freedom.

June 26, 1636 — Providence founded by Roger Williams

Spring, 1638 — The First Baptist Church of America was established in Providence

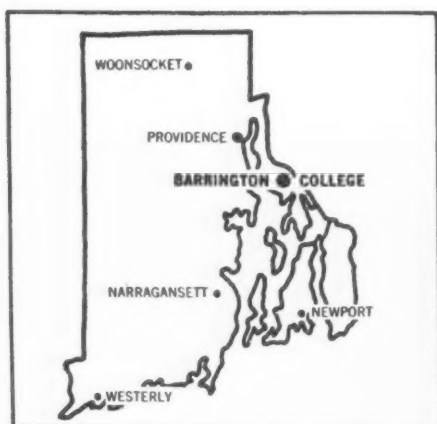
May 4, 1776 — Rhode Island was first to renounce allegiance to Great Britain

Likewise, Barrington College typifies the struggle which evangelical Christianity is waging to maintain its witness in historic New England.

May 5, 1900 — School founded in Spencer, Mass.

September, 1929 — Moved to Providence, R. I.

October 25, 1950 — Barrington Campus, "the miracle dollar campus," was acquired when the college bid just one "single dollar" MORE than did the Order of the Brothers of the Sacred Heart of New England.



The Decade of the 50's

A period of expansion for Barrington. Hundreds of church vocations, many of whom God has thrust into the "fields . . . white already unto harvest."

The Decade of the 60's

Under God, this will be a "Decade of Development." Last spring a \$1,680,000 financial campaign was launched. Friends responded so that three existing buildings could be renovated and a new dormitory started. This building is nearing completion but \$200,000 is yet needed to complete this first phase of expansion.

The 110 acre Barrington Campus, including these beautiful buildings, 3 other major buildings and a new dormitory (under construction), provide an ideal setting for a Christian College education.

Your prayers and support are needed by this "SAFE-GUARD OF FREEDOM" in the heart of New England.

Write: **BARRINGTON COLLEGE**
BARRINGTON, RHODE ISLAND



February 1961

STUART P. GARVER, Editor

Volume 22

No. 2

LIMITED

I am riding on a limited express,
one of the crack trains of the
nation.

Hurtling across the prairie into
blue haze
and dark air go fifteen all-steel
coaches holding a thousand
people.

(All the coaches shall be scrap and
rust and
all the diners and sleepers shall
pass to ashes.)

I ask a man in the smoker where he
is going
and he answers: "Omaha."

Carl Sandburg

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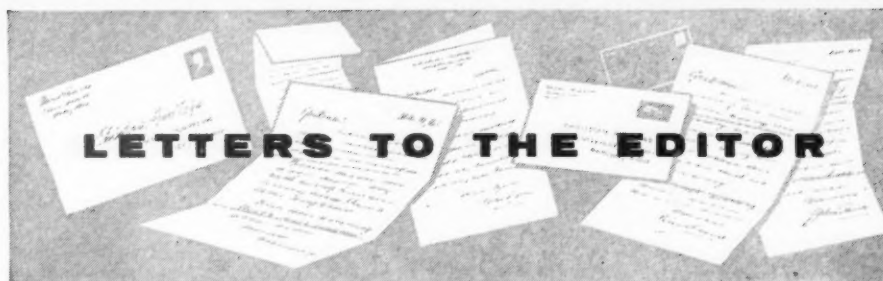
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I have been asked to correct an error in **CHRISTIAN HERITAGE** for November, 1960, page 8. The error is in the article "Why I Left the Roman Catholic Church" by Jacques Montas: quotation: "(It may be remarked, in passing, that Bishop Charbonneau resigned in 1950 and joined the United Presbyterian Church of Canada.)"

It is true that Bishop Joseph Charbonneau resigned as Archbishop of Montreal under pressure from Duplessis, the premier of Quebec, because of some friction on labor problems, but Msgr. Charbonneau did not join the United Presbyterian Church of Canada. He retired, instead, to be chaplain to a convent of nuns in Vancouver, where he remained until his recent death. He is interred in the crypt of St. James' Cathedral, Montreal.

T.B.C., Bedford, Virginia

Editor's Note:

Several readers discovered the error in Dr. Montas' article, and he has asked us to express his sincere apology for failing to check his sources of information more carefully.

The Ultimate in Catholic Arrogance

The Connecticut State Council of the Knights of Columbus, at a meeting on May 23, 1960, adopted a series of resolutions, among them "Resolution No. 5":

Whereas, the Knights of Columbus of Connecticut believe in the principle enunciated in the Declaration of Independence that all men are created equal and that governments exist for the purpose of securing man's fundamental rights, and

Whereas, it is repugnant to American principles and ideals and

violative of the rights of free men for any government authority to confer upon the Masonic Order the privilege of laying cornerstones or conducting dedicatory ceremonies of public buildings, therefore

Be it resolved, the Knights of Columbus of Connecticut in State Convention assembled on the 23rd day of May, 1960, do hereby condemn such practice and the public officials who sanction it, and we earnestly request that appropriate steps be taken by the executive authority within the government—the President of the United States, the Governors of the various States and the Mayors of our municipalities—to prevent by executive order, if need be, a recurrence of this practice.

The Knights of Columbus are more than 200 years late in making this demand. One of the principal architects of our struggle for independence, Benjamin Franklin, as a Grand Master of Masons in Pennsylvania, participated in Masonic cornerstone layings and dedications of public buildings, even before the Revolutionary War.

President George Washington participated in the Masonic cornerstone laying of the United States Capitol Building on September 18, 1793, and in October of the previous year a Masonic Lodge laid the cornerstone of "The President's House," now called the White House.

In the long interval since then the Masonic Fraternity has been invited to lay the cornerstones of scores of government buildings in the nation's capital (the Extension of the U.S. Capitol, the Smithsonian Institute, the Department of Labor building, the Department of Commerce building, the House of Representatives building, to name only a few). It laid the cornerstone of the Washing-

ton Monument. Throughout the United States more than half of the State Capitol buildings have had their cornerstones laid with Masonic ceremonies.

Patriotic Americans for two centuries have considered it a privilege to follow the precedent set by Benjamin Franklin and George Washington. Presidents of the United States who have not themselves been Freemasons, notably President Millard Fillmore at the extension of the United States Capitol, and more recently President Herbert Hoover and President Dwight D. Eisenhower have conceded the basis in precedent for inviting the Masonic Fraternity to lay cornerstones of public buildings. Only at this late date has one group, the Connecticut Knights of Columbus, chosen to label this practice of distinguished forebearers as "repugnant."

What certainly will be repugnant to Americans is the presumptuousness of a single denominational group, the Connecticut Knights of Columbus, in telling elected officials of the federal, state, and municipal governments what they may and may not do, and officiously calling upon them to issue executive orders dictated by the Knights of Columbus. Last year this same group called upon the President of the United States to dismiss an official who had displeased them. Never in its history has the Masonic Fraternity presumed to address so impertinent and demanding a resolution to elective officials of any branch of our government.

It may be that in Spain, or in some other parts of the world, a single religious denomination may make such peremptory demands upon government officials and be heeded, but we hope that that hour has not yet arrived in the United States of America.

The Masonic Fraternity does not solicit the privilege of laying the cornerstones of public buildings. For two centuries in America it has performed that ceremony by invitation only, and in some instances has declined to perform it.

The Masonic ceremony of laying a cornerstone for any building or edifice is both ancient and non-denominational. It is not a religious cere-

mony, but derives from an ancient practice of the operative builders craft which Freemasonry, and Freemasonry alone, has preserved to the present day. Because the ceremony is so impressive, beautiful, and appropriate to such an occasion, the Masonic Fraternity has been repeatedly invited, over many years, to perform it. As Masons, men of many different religious faiths have participated in the ceremony. This is ample proof, if any be needed, that the ceremony is non-denominational in character.

The Connecticut Knights of Columbus cannot be unaware of these facts. Presumably this resolution and their previous demands are merely a trial test of their power and ability to dominate and dictate to elected officials. If they are successful in this, we may be sure there will be more resolutions and more demands on their subjects, conforming faithfully to the history of Roman Catholic activity in a number of other countries.

Luther A. Smith
Mississippi

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EDITORIAL

STUART P. GARVER



Border Incidents?

Reaction to the election of President John F. Kennedy was perhaps far more somber than that of any chief executive in the memory of living Americans. The fact his victory was gained by such a thin majority plus the lingering suspicion his opponent might possibly win in the electoral balloting simply prolonged the feeling of suspended judgment regarding the probable results of his victory. The political atmosphere resembled a cold, penetrating, overcast, fall day. There was little evidence of very great jubilation among Republicans or Democrats.

However, the tumult created by the religious issue in 1960 deafened the ears of many to the political din of clashes south of our borders. With the possible exception of the Puerto Rican political contest, with its own dramatic religious overtones, U.S. citizens were hardly cognizant of events in other Latin American countries. The Puerto Rican Archbishops' letter and subsequent talk of excommunication and public penance for disobedience to their political directives remains a most damaging piece of evidence supporting the charge that the Roman Catholic hierarchy infringes

upon the civil liberties of its people. The various elements in that open struggle between the Roman Catholic Church and Puerto Rican candidates deserve careful study because they reflect the chief causes for opposition to Catholic action in our democratic processes.

But there are no less than twenty countries south of the United States which have been dominated by the Roman Catholic Church for five hundred years. In all that time the opportunity to develop the resources, educate the people, and create a thoroughgoing Christian culture lay in the power of the Roman Catholic hierarchy. Latin American countries "can grow almost every known plant in commercial quantities. Its livestock capacity is almost inexhaustible. It has large mineral resources, including oil, and its huge hydro-electrical power potential has hardly been touched. Yet for millions of their people life is a constant struggle for survival on starvation diets." The social gap between the wealthy coast dwellers and the tribesmen of the interior constitutes a major obstacle to national progress everywhere.

Furthermore, the advantages of education carried to all parts of the world by Christian missionaries never reached the multitudes in South American states. It is still one of the most illiterate areas of the world despite the centuries of Roman Catholic missionary activity. Without adequate educational facilities these nations cannot make any real economic advancement.

It is also true that vast sums of foreign capital have been invested in Latin American countries. In fact, the magnitude of foreign holdings in Cuba, for example, constitutes one of the points over which Castro led his revolt. As in Spain, Yugoslavia, and many other European countries, the Roman Catholic Church had invested heavily in the commercial life of all South American nations. An Australian paper reporting Castro's seizure of foreign owned property declared Catholic nuns shrieked: "They have all our income producing properties and paid us nothing for them!" The newsman went on to explain: "This order of nuns . . . formerly held large acreages of cattle and farm lands, plus income producing urban properties." This has always been the pattern wherever the Roman Church has held uninterrupted power in national affairs. (See this month's article: "Jesuit Phalanx.")

In the Dominican Republic between 30 to 50 priests have been expelled and foreign born bishops threatened with expulsion. The charge against them was their alleged participation in plots to overthrow the present regime.

In the latter part of November last year, Archbishop Francis Poirier, the highest ranking Roman Catholic prelate in Haiti, was banished from the country having been charged with assisting in a conspiracy to upset the government of President Duvalier. It was his second arrest on similar charges of political interference in government affairs. In August 1959 he had been critical of the President for the expulsion of two French priests for what the government called security reasons.

To meet the growing unrest of Latin American nations and to counteract rising Communistic influences on the whole continent the Eisenhower Administration had adopted a little Marshall Plan to strengthen the general economic structure and clamped on embargoes wherever it appeared the ruling parties had succumbed to Moscow. Whether this is another case of "Too little, too late" remains to be seen, but this much is certain: no amount of money poured into Latin America will bring about the spiritual and cultural evolution of people who have lived for so many centuries in the darkness of a medieval system administered by ecclesiastical authority. The liberating power of the Gospel of Jesus Christ must illuminate the conscience of this people at every level of life. Protestant missions and indigenous congregations of evangelical Christians hold the key to Latin America's future growth and development.

The expulsion of Archbishop Poirier from Haiti, however, poses a very serious problem. In an editorial dated December 5, 1960 the New York Times voices a most disturbing piece of advice for President Duvalier. He is acknowledged as being "the constitutional and duly elected President of Haiti and the United States has always felt it necessary to help his country through his government." But the very next paragraph carries strong overtones of strong arm tactics unknown either under Roosevelt's "Good Neighbor" program or Eisen-

hower's "Little Marshall Plan." The paragraph reads in part: "The government has been cooperative. There have been no incidents of violence in the last year or so, and only the Church-State conflict threatens to upset the calm. Haiti desperately needs internal peace and external help. We can provide the help *if* Haitians keep the peace."

Notice it carefully. The only point of unrest in the last years was that involving action against the Roman Catholic Archbishop. But that single incident was enough to evoke the menacing threat that any repetition of such action against the Church of Rome would mean U. S. assistance would be cut off in Washington. One must ask, therefore, if we are to assume this constitutes a preview of the policy to be followed by the Kennedy Administration? Is the attitude of foreign governments toward Roman Catholicism to become the determining factor in our foreign aid programs?

It is inconceivable that such a violation of the doctrine of complete separation of Church and State would even receive token attention in the conduct of our State Department. Yet our representative in Spain recently reported how he visited the Ministries of Information (Literature), Interior, and Foreign Affairs to plead for permission to publish an evangelical book. He was informed that a permit would be granted only if a *Nihil Obstat* was secured from the Bishop of Barcelona. Our missionary representative then asked: "What do you think would happen if Roman Catholic authors in England (or the United States) had to get a *Nihil Obstat* from the Bishop of Canterbury before publishing their books? He got no answer to that question. To show preferential consideration to a particular ecclesiastical body simply means we make a shambles of the rights of other church groups who deserve equal protection under our democratic system.

Let us sincerely hope that these border incidents of Church-State conflicts do not lead us to adopt policies in Washington which would violate our priceless heritage of constitutional liberty for men of all faiths.

A NECESSARY WORD OF CAUTION

I have little trust in the wise paternalism of politicians or the infinite wisdom of business leaders. We can look neither to the government nor to the heads of the great corporations to guide us into the paths of a satisfying and humane existence as a great nation unless we, as multitudinous individuals, develop some greatness in our own individual souls. Until countless men and women have decided in their own hearts . . . what is a genuinely satisfying life . . . we need look to neither political nor business leaders. So long also as we are ourselves content with a mere extension of the material basis of existence, with the multiplying of our material possessions, it is absurd to think that the men who can utilize that public attitude for the gaining of infinite wealth and power for themselves will abandon both to become spiritual leaders of a democracy that despises spiritual things. Just so long as wealth and power are our sole badges of success, so long will ambitious men strive to attain them.

—James Truslow Adams



LINCOLN'S BEATITUDE

by

D. Martyn Lloyd-Jones

Abraham Lincoln once declared that of all the Beatitudes spoken by our Lord Jesus Christ he could lay claim to only one: "Blessed are they that hunger and thirst after righteousness." The President never boasted of any superior attainments in a life of righteousness but readily admitted he "hungered and thirsted" after it. The marks of a life which truly seeks after righteousness are clearly set forth in this article by the English author, Dr. Lloyd-Jones on tests for spiritual appetites.

How can we tell whether we *are* hungering and thirsting after righteousness? That is the vital thing; that is all we have to be concerned about. I suggest the way to discover the answer is to study the Scriptures, because there we have some great and glorious examples of people who did hunger and thirst after righteousness and were filled. Then you can supplement scriptural biography by reading about some of the great saints

who have adorned the Church of Christ. There is ample literature concerning this matter. Read the Confessions of St. Augustine, or the lives of Luther, of Calvin, and of John Knox. Read the lives of some of the outstanding Puritans and the great Pascal. Read the lives of those mighty men of God of 200 years ago in the evangelical awakening, for example, the first volume of John Wesley's Journal, or the astounding biography

of George Whitefield. Read the life of John Fletcher of Madeley. If we want to know what hungering and thirsting means, we must study the Scriptures and then go on to see it more on our own level by reading the lives of such people, and if we do so, we come to the conclusion that there are certain tests which we can apply to ourselves to discover whether we are hungering and thirsting after righteousness or not.

I. Our False Righteousness

The first test is this: Do we see through all our own false righteousness? That would be the first indication that a man is hungering and thirsting after righteousness. Until he has come to see that his own righteousness is nothing, is, as the Scripture puts it, but 'filthy rags,' or, to use a stronger term, the particular term that the apostle Paul used and which some people think should not be used from a Christian pulpit, the term used in Philippians 3, where Paul speaks of all the wonderful things he had been doing and then tells us that he counts them all as 'dung'—dung, refuse, putrefying refuse. That is the first test. We are not hungering and thirsting after righteousness as long as we are holding with any sense of self-satisfaction to anything that is in us, or to anything that we have ever done. The man who hungers and thirsts after righteousness is the man who knows what

it is to say with Paul, 'In me (that is, in my flesh,) dwelleth no good thing'. If we still want to pat ourselves on the back, and feel a sense of satisfaction in the things we have done, it indicates perfectly clearly that we are still trusting and holding on to our own righteousness. If we are in any sense prone to defend ourselves, well, that means that we are just holding on to some righteousness of our own. And as long as we do that we shall never be blessed. We see that to be hungering and thirsting in this sense is, as John Darby puts it, to be starving, to realize we are dying because we have nothing. That is the first step, seeing all false righteousness of our own as 'filthy rags' and as 'refuse.'

II. Our Utter Helplessness

But it also means that we have a deep awareness of our need of deliverance and our need of a Savior; that we see how desperate we are, and realize that unless a Savior and salvation are provided, we really are entirely without hope. We must recognize our utter helplessness, and see that, if someone does not come and take hold of us, or do something to us, we are altogether lost. Or let me put it like this. It means that we must have a desire within us to be like those saints to whom I have made reference. That is a very good way of testing ourselves. Do we long to be like Moses or Abraham or Daniel or any of those men who lived in the subsequent history of the Church to whom I have referred? I must add a warning, however, because it is possible for us to want to be like these people in the wrong way. We may desire to enjoy the blessings which they enjoyed without really desiring to be like them. Now, there is a classical example of this in the story of that false prophet, Balaam. You remember he said, "Let me die the death of the righteous, and let my last end be like his!" Balaam wanted to die like the righteous but, as a wise old Puritan pointed out, he did not want to live like the righteous. That, indeed, is true of many of us. We want the blessings of the righteous; we want to die like them. Of course, we do not want to be unhappy on our deathbed. We want to

enjoy the blessings of this glorious salvation. Yes; but if we want to die like the righteous, we must also want to live like the righteous. These two things go together. "Let me die like the righteous." If I could but see the heavens open and yet go on living as I am, I should be happy! But it does not work like that. I must long to live like them if I want to die like them.

III. Our Delicate Appetites

There, then, are some of the preliminary tests. But if I leave it like that we may come to the conclusion that we have nothing to do but to be entirely passive, and to wait quietly for something to happen. That, however, it seems to me, is to do much violence to these terms, "hungering and thirsting." There is an active element in them. People who really want something always give some evidence of that fact. People who really desire something with the whole of their being do not sit down, passively waiting for it to come. And that applies to us in this matter. So I am going to apply some more detailed tests as to whether we are truly hungering and thirsting after righteousness. Here is one of them. The person who is truly hungering and thirsting after righteousness obviously avoids everything that is opposed to such righteousness. I cannot obtain it myself, but I can refrain from doing things that are obviously opposed to it. I can never make myself like Jesus Christ, but I can stop walking in the gutters of life. That is a part of hungering and thirsting.

Let us sub-divide that. There are certain things in this life that are patently opposed to God and His righteousness. There is no question about that at all. We know they are bad; we know they are harmful; we know they are sinful. I say that to hunger and thirst after righteousness means avoiding such things just as we would avoid the very plague itself. If we know there is an infection in a house, we avoid that house. We segregate the patient who has a fever, because it is infectious, and obviously we avoid such persons. The same is equally true in the spiritual realm.

But it does not stop at that. I suggest that if we are truly hungering and

thirsting after righteousness, we shall not only avoid things that we know are bad and harmful, we shall even avoid things that tend to dull or take the edge off our spiritual appetites. There are so many things like that, things that are quite harmless in themselves and which are perfectly legitimate. Yet if you find that you are spending much of your time with them, and that you desire the things of God less, you must avoid them. This question of appetite is a very delicate one. We all know how, in the physical sense, we can easily spoil our appetite, dull its edge, so to speak, by eating things between meals. Now it is like that in the spiritual realm. There are so many things that I cannot condemn in and of themselves. But if I find I spend too much of my time with them, and that somehow I want God and spiritual things less and less, then, if I am hungering and thirsting after righteousness, I shall avoid them. I think it is a common-sense argument.

IV. A Vital Discipline

Let me give another positive test. To hunger and thirst after righteousness means we shall remind ourselves of this righteousness actively. We shall so discipline our lives as to keep it constantly before us. This subject of discipline is of vital importance. I am suggesting that unless we day by day voluntarily and deliberately remind ourselves of this righteousness which we need, we are not very likely to be hungering and thirsting after it. The man who truly hungers and thirsts after it makes himself look at it every day. "But," you say, "I am so tremendously busy. Look at my agenda. Where have I time?" I say, if you are hungering and thirsting after righteousness, you will find time. You will order your life, you will say, "First things must come first; there is a priority in these matters, and though I have to do this, that, and the other, I cannot afford to neglect this because my soul is in bondage." "Where there is a will there is a way." It is amazing how we find time to do the things we want to do. If you and I are hungering and thirsting after righteousness, a good deal of time every day will be spent in considering it.

But let us go further. The man who is hungering and thirsting after righteousness always puts himself in the way of getting it. You cannot create it yourself; you cannot produce it. But at any rate, you do know there are certain ways in which it seems to have come to these people about whom you have been reading, so you begin to imitate their example. You remember that blind man, Bartimaeus. He could not heal himself. He was blind; do what he would and what others would, he could not get back his sight. But he put himself in the way of getting it. He heard that Jesus of Nazareth was going that way, so he took up his stand on the high road. He got as near as he could. He could not give himself sight, but he put himself in the way of getting it. And the man who hungers and thirsts after righteousness is the man who never misses an opportunity of being in those certain places where people seem to find this righteousness. Take, for example, the house of God, where we meet to consider these things. I meet people who talk to me about their spiritual problems. They have these difficulties; they so want to be Christian, they say. But somehow or other something is lacking. Quite frequently I find that they do not often go to the house of God, or that they are very haphazard in their attendance. They do not know what it is to hunger and thirst after righteousness. The man who really wants it says, "I cannot afford to lose any opportunity; wherever this is being talked about I want to be there." It is common sense. And then, of course, he seeks the society of people who have this righteousness. He says, "The oftener I am in the presence of godly and saintly men the better it is for me. I see that person has it; well, I want to talk to that person, I want to spend my time with such a person. I do not want to spend so much time with others who do me no good. But these people, who have this righteousness, I am going to keep close to them."

V. Our Finest Hours

Then, reading the Bible. Here is the great textbook on this matter. I ask a simple question again. I wonder whether we spend as much time

with this Book as we do with the newspaper or with the novels or with the films and all other entertainments—radio, television, all these things. I am not condemning these things as such. I want to make it completely clear that that is not my argument. My argument is that the man who is hungering and thirsting after righteousness and has time for such things should have more time for this—that is all I am saying. Study and read this Book. Try to understand it; read books about it.

And then, prayer. It is God alone who can give us this gift. Do we ask Him for it? How much time do we spend in His presence? I have referred to the biographies of these men of God. If you read them, and if you are like me, you will feel ashamed of yourself. You will find that these saints spent four or five hours daily in prayer, not just saying their prayers at night when they were too weary to do so. They gave the best time of their day to God; and people who hunger and thirst after righteousness know what it is to spend time in prayer and meditation reminding themselves of what they are in this life and world and what is awaiting them.

And then, as I have already said, there is the need for reading the biographies of the saints and all the literature you can lay your hands on about these things. This is how the man acts who really wants righteousness, as I have proved by the examples I have given. To hunger and thirst after righteousness is to do all that and, having done it, to realize that it is not enough, that it will never produce it. The people who hunger and thirst after righteousness are frantic. They do all these things; they are seeking righteousness everywhere; and yet they know that their efforts are never going to lead to it. They are like Bartimaeus or like the importunate widow of whom our Lord spoke. They come back to the same person until they get it. They are like Jacob struggling with the angel. They are like Luther, fasting, vowing, praying, not finding; but going on increasingly in his helplessness until God gave it to him. The same is true of all the saints of all ages and countries. It does not matter

whom you look at. It seems to work out like this; it is only as you seek this righteousness with the whole of your being that you can truly discover it. You can never find it yourself. Yet the people who sit back and do nothing never seem to get it. That is God's method. God, as it were, leads us on. We have done everything, and having done all we are still miserable sinners; and then we see that, as little children, we are to receive it as the free gift of God.

Very well; these are the ways in which we prove whether we are hungering and thirsting after this righteousness or not. Is it the greatest desire of our life? Is it the deepest longing of our being? Can I say quite honestly and truly that I desire above everything else in this world truly to know God and to be like the Lord Jesus Christ, to be rid of self in every shape and form, and to live only, always, and entirely to His glory and to His honor?

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CHRISTIAN HERITAGE

A Southern Baptist Speaks

by Leonard A. Duce

Recent years have given rise to movements which deliberately turn back the clock of history and seek to halt the modern development of freedom and democracy. We recognize their characteristics all too readily, their police states, their coercive authority, and their persistent aggressiveness which threaten individual rights and personal values.

Certain religious bodies have not escaped these trends even while professing to oppose them. Especially is this true of those systems which have always followed authoritarian traditions. They have increased their control over their members' lives by promising spiritual security to all who accept their authority. Like their secular counter-parts, they claim absolute supremacy and the right to command.

What Are The Chief Characteristics Of These Authoritarian Groups?

First, there is *the election of certain persons to positions of power above their fellows*. For them are claimed special prerogatives from God: to determine what Christians must believe, to grant absolution as from God, to prescribe the worship and the conduct of believers, and to act as mediators between God and other people.

Second, *organizations have been exalted and personal, spiritual experience depreciated*. It is a far cry from the simple fellowship of the early Christian churches to the elaborate hierarchy of Roman Catholicism or to the intricate machinery of certain other religious groups. Organization of itself is not necessarily dan-

gerous. Properly conceived and used, it is the medium through which the Holy Spirit works in the lives of men. When it ceases to be a means and becomes an end in itself, however, it is no longer an effective instrument of divine activity. It becomes, instead a barrier between the individual and God, hiding rather than revealing the divine reality it claims to serve. When pope, or church council, or parish priest assumes divine authority, the church not only loses its own spiritual effectiveness, but also the power and love of God tend to become limited to the priesthood and its activity.

Third, there is *a drift toward humanizing the churches*. While claiming to raise men to God, these churches actually lower God to human status. His claims are identified with those of a visible, human organization, which immediately brings that organization into competition with every other social group. Instead of being the leaven in the lump of modern society, the churches become centers of contention within society.

Fourth, *these bodies often assume authority in areas other than the spiritual*. Education, politics, and economics are witnessing such an attempt by Roman Catholics in America today. The question of diplomatic representation at the Vatican is only one symptom of this trend. Of course, the Christian faith is relevant to social, political, and economic life. Nevertheless, it is not the task of any church to control these aspects of human experience. Its mission is to bring the individual soul to the Savior, to provide the means of worship and spiritual growth, and to inspire Christian attitudes and relations in society.

Fifth, *the externals of religious life are over-emphasized*. Instead of being an immediate personal relationship between a man and God through Jesus Christ, religion is made to consist of impersonal and artificial forms. The ordinances become magical sacraments. Worship is a series of actions performed *for* the believer. The ministry is transformed into a priesthood. Christian conduct is divorced from the ordinary moral and social responsibilities of modern life.

Tragically, all of this tends to give added impetus to the authoritarianism from which it springs. The results are a vicious circle within the churches themselves, and what is equally bad, a reinforcing of the totalitarian movements outside the churches.

What is the answer? It can only be a renewed emphasis upon the simple New Testament conception of the church, to which Baptists especially have adhered more or less faithfully.

What Are The Characteristics Of A New Testament Church?

First, *the only authority in the church is Jesus Christ*. He is its head (Eph. 1:21, 5:23; Col. 1:18, etc.); he founded it (Matt. 16:8); he loved it and gave himself for it (Eph. 5:25); it is his body (Eph. 1:22-23). Its members are responsible to him and through him to God. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). If the churches are to escape the destructive effects of authoritarianism, they must recognize anew the lordship of Jesus Christ, consistently and completely.

Second, *the New Testament church is a fellowship of believers*—men and women who have been born again and who live by faith in the Lord Jesus Christ. It is the divine instrumentality for spreading the gospel,

for worship, for growth, and for mutual service in Christ. Within it, each and every individual stands on the same level with respect to his spiritual position and work. While God grants to all believers peculiar spiritual gifts, no one becomes thereby more important or more authoritative than his fellows.

Paul made this perfectly clear when he said: "For the body does not consist of one member but of many. If the foot should say, 'Because I am not a hand, I do not belong to the body,' that would not make it any less a part of the body. And if the ear should say, 'Because I am not an eye, I do not belong to the body,' that would not make it any less a part of the body. If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell?" (I Cor. 12: 14-17 RSV). The church is a spiritual democracy, recognizing no merely human authority over itself.

Third, *the church is not an organization, but a body whose members are in unique relationship with God through Jesus Christ and with one another.* Simplicity, effectiveness, and spirituality are the marks of New Testament church organization, for it is always a means and never an end. Indeed, it is always a human means to a divine end, adapted to glorify God and not itself.

Fourth, *the true church emphasizes the internal rather than the external, life rather than form.* The ordinances are not sacraments through which God's grace is miraculously imposed upon the believer, no matter what his own inner attitude may be. They are simple symbols of Christ's meaning to the believer, without significance unless they symbolize what is felt and known within the heart, but inspiring if they are grounded in inner experience. Worship is not an impersonal pageantry, but a vital, dynamic experience of communion with God. The ministry is not a priesthood, arti-

ficially—and sometimes arbitrarily—dispensing the forgiveness and grace of God, but a spiritual vocation of leadership and service. The true minister does not stand between man and God; he exercises no divine or human authority. He preaches the Word of God in all humility. He leads by love and loyalty both to his Savior and to his people.

Such is the true church. In these critical days, when its message is so desperately needed, it must throw aside "every weight" and acknowledge its spiritual mission. It can only do this as it recognizes in thought, word, and deed, and with simplicity and sincerity, that Jesus Christ is its only head, its sole authority, and its one Lord and Master. When it does so, no totalitarian society will be able to withstand its spiritually regenerative influence or to overthrow the free and creative forces it will release.

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THE TRUE CHURCH



by Rev. Wilson Ewin

Any discussion of the nature and formation of the early apostolic church requires a thorough examination of the New Testament sanctuary, sacrifice and priesthood and the annulment of the Old Testament Covenant as instituted by Moses in obedience to the Word of God. "See," God said, "that thou make all things according to the pattern that was shown thee on the Mount" (Heb. 8:5, Exodus 25:40). Moses was obedient to the Word of God in the establishment of the first covenant—the Old Testament pattern of sacrifice, sanctuary and priesthood. Although it was ordained of God, this Old Covenant was neither instituted nor preserved as a permanent order. In its place, Christ formed His Church to teach and fulfill a New Covenant.

The New Testament Sanctuary of the Church

The first covenant provided a sanctuary that was visible, earthly, and made with hands. Atonement for sin was made in this sanctuary by the blood of animals (Lev. 16, Heb. 9.) However, this sanctuary and its purification were only earthly representations of true heavenly ones. So we read, "It was necessary, therefore, that the copies of the heavenly realities should be cleansed by these things; but the *heavenly realities themselves* require better sacrifices than these" (Heb. 9:23). The Old Testament sanctuary was of human construction and upon earth; the sanctuary of the New Testament is entirely the work of God and *in the heavens*. The Holy Spirit declared through the apostle, "For Jesus has not entered into a *Holies made by hands*, a mere copy of the true, but

into heaven itself, to appear now before the face of God on our behalf" (Heb. 9:24). Again we read, "But when Christ appeared as high priest of the good things to come, He entered once for all through the greater and more perfect tabernacle, *not made by hands*, that is *not of this creation*" (Heb. 9:11).

There is no longer an *earthly* sanctuary in the true Church of Christ. The apostle wrote, "We have such a high priest, who has taken His seat at the right hand of the Majesty in the heavens, a minister of the *Holies*, and of the true tabernacle which the Lord has erected and *not man*" (Heb. 8:1-2). The Word of God rejects any conception of an earthly sanctuary. All such earthly copies of the true heavenly sanctuary were discontinued and permanently annulled by God when He rent the veil in the Jerusalem sanctuary upon the death of Christ on Calvary. Members of Christ's true Church meet together for communion of the Lord's death, in buildings of stone and wood. However, they do not approach an altar or sanctuary in a building made by human hands; they come by faith to the throne of mercy in the *heavenly sanctuary*. "But you have come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels and the Church of the firstborn who are enrolled in the heavens and to God, the judge of all, and to the spirits of the just made perfect, and to Jesus, mediator of a new covenant, and to the sprinkling of blood which speaks better than Abel" (Heb. 12:22-24).

The New Testament Sacrifice in the Church of Jesus Christ

The Old Covenant required the offering of animals. However, we read, "For the Law . . . is never able by the sacrifices which they offer continually . . . to perfect those who draw near" (Heb. 10:1). Consequently, Christ declared in coming into the world, "Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me: in holocausts and sin offerings thou hast had no pleasure" (Heb. 10:5, 6). In place of these He offered Himself as St. Peter wrote, "Who Himself bore our sin in His body upon the tree" (I Peter 2:24). This offering for sin

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was to be with blood for we read, "Without the *shedding of blood* there is no forgiveness" (Heb. 9:22). Satisfaction, atonement, or cleansing for sin can never come by penance, indulgences or through a supposed place of purification after death. God's Word declares that purification from sin in the New Covenant comes entirely by the blood of Christ shed on Calvary. The apostle John wrote to the Christians, "The blood of Jesus Christ, His Son, *cleanses us from all sin*. (I John 1:7). The New Testament "purgatory" is the blood of Christ, not an act or a place of personal suffering. The Epistle to the Romans declares that this blood is applied by the Holy Spirit to the

soul of the sinner who receives Christ by faith as his personal Savior. *The Epistle teaches that the merits of Christ's sacrifice upon the cross are not applied through sacraments.* "They are justified freely by His grace through the redemption which is in Christ Jesus, whom God has set forth as a propitiation by His blood through faith" (Rom. 3:24, 25).

The question arises whether the sacrifice of Christ should be continued. Mass in the Roman Catholic Church is not a simple memorial of the purgation from sin which Christ perfected upon the cross of Calvary; it is claimed to be a continued sacramental offering and immolation of Christ upon an altar. This teaching was clearly rejected by the apostolic Church of Christ. Her members believed and still believe that Christ was to be offered *once* and *never to be offered again*. The Holy Spirit declares in the Scriptures, "Nor yet has He entered to offer Himself often, as the high priest enters into the Holies year after year . . . and just as it is appointed unto man once to die and after this come the judgment, so also was Christ offered *once* to take away the sins of many; the second time with no part in sin He will appear unto the salvation of those who await Him," (Heb. 9:25-28). Communion of the Lord's death in the true New Testament Church is in simple triumphant memorial of what He perfected when He cried, "It is finished." It is not an offering of Christ in sacrifice. The true apostolic Church of Christ is obedient to the Holy Spirit who said, "This is the Covenant that I will make with them after these days says the Lord: I will put my laws upon their hearts, and upon their minds I will write them, He then adds, And their sins and their iniquities I will remember no more. Now where there is forgiveness of these, there is *no longer offering for sin*" (Heb. 10:16-18).

New Testament Sacrifices

Apostolic Christians never have and never will attempt to atone for their sins by penance, sacrifice or good works. This expiation was *completed* and *perfected* at Calvary. "His Son . . . has effected man's purgation from sin and taken His seat at the

right hand of the Majesty on high" (Heb. 1:3). Perfection of the sinner's soul comes through the offering of Christ's body on Calvary's cross. "It is in this will that we have been sanctified through the offering of the body of Jesus *once for all*" (Heb. 10:10). Again the Scriptures declare, "For by *one offering* He has *perfected for ever* those who are sanctified" (Heb. 10:14). The apostles taught, "The blood of Jesus Christ, His Son, cleanses us from all sin" (I John 1:7). Nothing remains to be done for sanctification except to accept this finished work by faith. (Eph. 2:8-10, Rom. 3, 4).

In accordance with the prophecy given in God's Word, (Mal. 1:10, 11), sacrifices are offered in the New Testament Church of Christ. They are for praise and not atonement. Instead of offering the body of Christ, the Christian offers himself. "I exhort you therefore, brethren, by the mercy of God, to present *your bodies* as a sacrifice, living, holy, pleasing to God—your spiritual service" (Rom. 12:1). Again we read, "Through Him then let us offer up a *sacrifice of praise* to God continually, that is, the fruit of lips which make confession to His Name. But to do good and to communicate, forget not: for with such sacrifices God is well pleased" (Heb. 13:15).

The New Testament Priesthood of the Church

The mediator of the Old Covenant was the high priest. Because of weakness and death his office was only temporary (Heb. 7:28). His place has been taken by the second Person of the Trinity—our Lord Jesus Christ, the God-man, "And the other priests indeed were numerous, because they were prevented by death from continuing in office; but He, because He continues forever has an everlasting priesthood" (Heb. 7:23, 24). The high priest and only mediator of the New Covenant is Christ. "The Lord has sworn and will not repent: thou art a priest forever, all the more has Jesus become surety of a superior Covenant" (Heb. 7:21, 22; 2:17; 3:1). No *earthly priest* can qualify to share in this high priestly ministry of Christ. "For it was fitting

that we should have such a high priest, holy, innocent, undefiled, *set apart* from sinners and become higher than the heavens" (Heb. 7:26). No earthly priesthood has been established by the New Covenant for service in its sanctuary. "We have such a high priest, who has taken His seat at the right hand of the throne of Majesty in the heavens, a minister of the Holies, and of the true tabernacle, which the Lord has erected and not man" (Heb. 8:1, 2).

Upon the oath of God, Christ, the God-man, is the only person who can act as mediator between mankind and God. "For there is *one God* and *one mediator* between God and men, Himself man, Christ Jesus" (I Tim. 2:5). He is the only mediator established by God in the New Covenant. (Heb. 8:6; 9:15; 12:24). *There are no others*. To those who call upon other priests, saints, or the earthly mother of our Lord, the Lord Jesus Christ has given this warning, "I am the way, the truth and the life. No man comes to the Father but through me" (John 14:6). The Savior said to His disciples, "Let the little children come to me and do not hinder them . . ." (Mark 10:14). The Scribes and Pharisees gave this testimony regarding Christ, "This man welcomes sinners and eats with them" (Luke 15:2). His personal loving interest in sinners has never changed for the Scriptures declare, "Jesus Christ is the same, yesterday and today, yes and forever" (Heb. 13:8). Consequently, members of the true apostolic Church of Christ come only to this loving mediator and faithful high priest of the New Testament. They accept His invitation to enter the New Testament heavenly sanctuary. "Since then Brethren, we are free to enter the Holies in virtue of the blood of Christ . . . and since we have a high priest over the house of God, let us draw near with true heart in fulness of faith . . ." (Heb. 10:19-21).

There is, however, a priesthood of Christ's people. As the sons of Levi served as priests in the Old Testament, so *all members* of Christ's Church become priests in the service of God. In the New Testament Covenant there is not a priesthood separate from the laity as taught by some.

Instead, all Christians are members of this royal priesthood (Rev. 1:4-6; 5:9, 10). Though certain men are called of God from this universal priesthood to serve Him as evangelists, teachers and pastors, elders or bishops, (Eph. 4:11), yet St. Peter wrote to Christians in general, "You however are a chosen race, a *royal priesthood*, a holy nation, a purchased people, that you may proclaim the perfection of Him who has called you out of darkness into His marvellous light. You who in times past were not a people, but are now the people of God; who had not obtained mercy" (1 Peter 2:9, 10).

Summary

The true Church of Christ has always remained obedient to the New Covenant. She has been faithful from the time of the apostles to the present hour. On the other hand, many millions throughout the centuries departed from God's New Covenant while still claiming to be members of the true Church. From time to time groups of these people returned to the truth of God's Word. It was a continual separation from apostasy and a reaffirmation of apostolic faith. As God's people were nicknamed various epithets in the days of the apostles, so these people were later scornfully called many other names by enemies of the truth. History tells of the Vaudois, Anabaptist, Waldenses, Huguenots, Reformation groups and many others. However, at the present time, sections of these people have drifted again into apostasy through the blight of modernism and liberalism. Some even deny such cardinal truths as the deity of our Lord Jesus Christ and the virgin birth of Christ. The Roman Catholic Church is not the only group being affected by the cancer of modernism. However, our Lord spoke of His true Church, "The gates of hell shall not prevail against it" (Matt. 16:18). Therefore, in spite of this apostasy, His apostolic Church has always remained faithful to the New Covenant of sacrifice, sanctuary, and priesthood as revealed by the Holy Spirit in the epistle to the Hebrews.

Disobedience to or any deviation from the Old Covenant meant death for the transgressor. This essential

conformity to the plan of God for salvation has not changed under the New Covenant. The Holy Spirit warns, "See that you do not refuse him who speaks. For if they did not escape who rejected him who spoke upon earth, much more shall we not escape who turn away from Him who speaks to us from Heaven" (Heb. 12:5). Disobedience to or deviation from God's New Testament covenant will result in condemnation at the imminent day of God's wrath. "The Lord Jesus will come from heaven with the angels of His power, in flaming fire, to inflict punishment on those who do not know God, and who do not obey the gospel of our Lord Jesus Christ" (II Thess. 1:7-9).

The natural reaction of a sincere Roman Catholic is that his Church could not be in error. He believes that she is protected from doctrinal error by an infallible pope. However, when this claim is examined in the light of history, Holy Scripture, and experience, it becomes apparent that infallibility of the Roman Catholic pope is a myth based upon the sophistries of human reasoning and philosophy. It is a mere modern innovation and was unknown even at the formation of the Council of Trent. Pope Pius IX was infallible simply because he declared himself so to be. The apostasy of the Roman Church from the New Covenant sanctuary,

priesthood, and sacrifice, is flagrant evidence that the infallibility of the pope is a mere human invention.

The Word of God shows that the Roman Catholic Church has disobeyed and turned from Him who speaks from heaven. Her priests try to fulfill a priestly ministry which can only be performed by the only begotten and sinless Son of God, the high priest of the New Covenant. They operate in contradiction to the oath of the New Testament Covenant which was addressed to our Lord Jesus Christ, the God-man, the second Person of the Trinity, to *Him alone* and not to sinful men upon earth. They serve in sanctuaries which are apostate pseudo-imitations of the true sanctuary ordained by God and established in the heavens. In blind obedience to the voice of man and in disobedience to the Word of God and its New Covenant they attempt to continue the sacrifice of Christ which ended at Calvary with the shedding of the blood of "the lamb of God, who takes away the sin of the world" (John 1:29, Heb. 10:18). The Roman Catholic priesthood, sacrifice of the mass, and an earthly sanctuary are human novelties which mock and falsify the priest of the New Covenant, His unique offering in sacrifice, and the true sanctuary established in the heavens.

COMPASSION FOR ISRAEL



Rev. Jacob Peltz

"I want to describe our suffering family and express our deep gratefulness," says this courageous Jewess. "My husband has suffered a stroke and became paralyzed. He is a living corpse. We have two wonderful little children, but we are now helpless immigrants in the land of Israel. In this time of great sorrow your gift arrived and brought tears to the eyes of my paralyzed husband. My dear children were so happy with the wonderful food you sent us, and now we know that the Lord has not forgotten us."

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The New Segregation

by D. Earl Daniel



When the word segregation is used in America, almost everyone thinks of racial segregation. That there have been and are other kinds of segregation is of concern to too few persons. In this article we wish to deal with the largest and most dangerous segregation movement in our land.

It is not without personal knowledge that we approach the problems involved. For seven or more generations my own people belonged to a segregated group—segregated from other Americans by their own choice. They lived by themselves, spoke a language other than English, had their own churches and followed customs and ideals which differed from others in the same colony and state. They were called Pennsylvania Dutch. In 1874 father and mother were married, and they wisely decided to join the English speaking segment of America. For a score of years or more, however, the older children in the family were not permitted to associate with the other children of the village either at play or in public school.

The first boy in the family never attended a public school, even though he has a masters degree from a great University. Because of the scars of segregation, integration became a deep family desire. Oliver Wendell Holmes best expressed the philosophy of this impulse, "The ultimate good desired is better reached by free trade in ideas. The best test of truth is the power of the thought to get itself accepted in the competition of the market."

This desire to amalgamate the various strains of colonial immigration set the pattern for the world's greatest melting pot, and thus planted the seeds of American greatness. In all avenues of living, each learned from the others what he never could have known in a divisive and separatist existence. Into this melting pot went

all kinds of racial strains, nationalities, customs, philosophies, and religions. Out of it came the *United States*, which opened her arms and heart to all the downtrodden of the earth who wished to join her amalgam.

While the great majority of the millions who rushed through our open doors came speaking various languages and bringing a variety of valuable skills and cultures, others also came having a common bond which cut across these differences and distinguished them from the main stream of immigrants. It was the bond of a common religious affiliation under a common hierarchical leadership. Today these immigrants with their descendents number upwards of 33 million of our population.

This corporate religious community, especially its leadership, now desire to put out the fire under the melting pot and are busily segregating their flocks from the rest of us in a new segregation—a segregation of 33 million from the other 147 million on the basis, not of language, race, nor color, but on the basis of a peculiar religious emphasis. This is not only a reversal of the American trend, but is also a reversal of the genius of the Christian faith.

These people are called *Roman Catholics*, but they much prefer to be known as Catholics. However, the separatist program upon which they have embarked is a denial of the real meaning of the word *catholic*. One who is catholic in his outlook on life is universal in his sympathies and appeal. A catholic person cannot be either provincial or parochial. For the meanings are the very antitheses of each other.

Jesus and His followers have been breaking down the separatist barriers from the days when He sat at the well talking to a woman, a sinful woman, —a Samaritan. St. Paul formulated the famous phrase, "There cannot be

Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondsman, freeman." In these famous couplets it is well to note the word Jew is used denoting a religious difference rather than the word Hebrew which is racial in its meaning. He is emphasizing that not even a religious faith is of sufficient importance to cause a separation from others, or that a religious rite like circumcision should stand in the way of Christian brotherhood.

I

In this article we can only deal with the larger segregation programs launched by the Roman Catholic leadership. A most recent step in the direction of segregation is in the withdrawal of the Roman Catholics from the baccalaureate services in our local high schools.

In 1912 I sat with my other Protestant and Roman Catholic classmates in a pew in the Roman Catholic Church in New Bethlehem, Pennsylvania and listened to a Roman Catholic priest deliver the baccalaureate sermon to the graduating class of the local high school when only one-third of our class were members of that faith. I am sure we have been none the worse for that most important experience. Indeed, the glow of pride in the attitude of the new group into which our family and people were integrating lingers with me yet. For the dominant Protestant majority, voluntarily selected a Roman Catholic Church as the setting and a Roman Catholic priest as the officiating clergyman for the signal honors of the year. This was the first time such an event happened in that community and may have been the first time in our American history.

Then a quarter of a century ago, I had the honor of delivering the bac-

calauate sermon to the graduating class of the high school in Charleroi, Pennsylvania, during which time a Roman Catholic priest participated in the service. By this time the services had moved out of the sanctuaries of the local churches and were being conducted in a local theatre. Nevertheless, I am convinced that the members of that class are the better for that high moment of worship together. In my sermon on that occasion I called attention to the great variety of differences in the ancestral homes of the members of that class.

Now, at the instigation and command of the clergy of the Roman Catholic Church, this custom is being sabotaged. The editor of the *Monesen, Pennsylvania, Independent* wrote, "We don't understand it either. In fact, it seems to us a shameful thing that at this stage of our history, intelligent Americans, claiming to worship the same God, cannot allow their children to stand together for an hour or so in His presence at a crucial moment of their lives. We cannot believe that any of our great faiths are so fragile that they can be contaminated by a short recognition of our common Fatherhood."

This withdrawal of the Roman Catholics from an honored American tradition of long standing and hallowed memory is, indeed, a long, long step backward from a high level of integration.

The next great area of segregation is in the rapid development of a Roman Catholic Parochial School System, where children from the earliest grades up through high school are segregated from all other Americans in their educational process and experience during these most impressionable and formative years of their lives. This is a turning back to a custom that was abandoned many years ago by most other American social groups.

The world emerged from the Dark Ages because the Crusaders crossed strange lands and met strange and different peoples and were changed thereby; because merchants became educated and broadened by contact with a variety of customers; because the ancient classics of Greece and Rome were made accessible to the students of the developing universi-

ties and, finally, because of the invention of the printing press from which came the Holy Bible in the vernacular of the common people. Parochialism is the opposite of this process, in that it limits the contacts of the growing child and thereby narrows the view, circumscribes the loyalties, and cramps the character of every child subject to its delimited range.

II

The next great area of segregation is that of separating the Roman Catholic worshipper from all others in his worshipping experience. He is drilled in the fallacious idea that it is a sin to worship God in company with others of a different religious denomination. He thus becomes segregated from Jewish and Protestant worship experiences—not merely in the experiences themselves but in his attitude toward those experiences.

This segregation extends beyond the regular church services to such other important family events as weddings, baptisms, and the like. Thus father is turned against child, brother against brother, sister against sister, and friend against friend.

At the end of World War II the Roman Catholic leaders refused to participate in an out-of-doors city-wide service of thanksgiving to God for the peace which had been attained, even though the service was arranged by the mayor of the city and held on the athletic field of a local high school. This writer offered an impromptu prayer as a substitute for a scheduled prayer by a Roman Catholic priest whose bishop refused permission for him to participate.

It is said, "A family that worships together stays together." It is equally true, that a people that worships together grows together. There are many special occasions when all Americans, no matter what their faith, might very well gather together in a common community worship experience. We dealt with one such in the baccalaureate service above. The annual Thanksgiving Day lends itself readily to another.

III

Another step in the process of segregation was taken centuries ago by which the Roman Catholic Church

separates her leaders from the common people. They are separated from the marriage relationship, from membership in service clubs, and from participating in professional associations with other religious leaders. Many live in monastic institutions becoming cloistered Christians.

This is a repudiation of the round table idea, where mind meets mind, and heart meets heart. In the Y.W.C.A. director's meeting in a city where we once lived, a proposal was made to schedule a series of religious discussion groups. A Roman Catholic member of the board replied, "We do not discuss religion!" But the Bible says, "Come let us reason together."

The evidence coming from these and other areas of American life is conclusive. The Roman Catholic Church is proceeding at an accelerated pace to segregate her people from all other Americans; doing this by indoctrination and training and by a process of mental conditioning not unlike the methods used by the communists. Over the portals of some public school buildings is this statement of Jesus, "Ye shall know the truth, and the truth shall make you free." These people cannot be free in this type of mental strait jacket.

As one of the second generation of integrated Pennsylvania Dutch, I can look back with hilarious good humor at the strange mental pattern which produced such expressions as, "Throw papa from the train a kiss." Such a mental pattern of expression is altogether foreign to our present family. Whatever the abnormal mental pattern of a segregated people, to them it appears natural and normal until they come in contact with others of a different pattern.

Doctor Kenneth Clark, a psychologist, writes, "Segregation does harm to all children affected by it, both members of the minority group and the majority group . . . The human need for respect and dignity is thwarted, self-hatred and dislike of his group follows, corroding the individual and setting up a state of confusion." The segregation of groups from their fellows through the early impressionable years of life is not conducive to creating good will, understanding, or love.



WASHINGTON, D. C.:

CABINET MAKER

KENNEDY CABINET MEMBERS

Secretary of State —

DEAN RUSK, 51 years old, president of the Rockefeller Foundation . . . Married with three children . . . Presbyterian.

Secretary of Treasury —

DOUGLAS DILLON, 51, Under Secretary of State . . . Married with two children . . . Protestant Episcopalian.

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Attorney General —

ROBERT F. KENNEDY, 35, campaign manager for his brother, the President . . . Married with seven children . . . Roman Catholic.

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J. EDWARD DAY, 46, vice-president Prudential Insurance Company . . . Married with three children . . . Methodist.

Secretary of Interior —

STEWART L. UDALL, 40, Member of the House of Representatives . . . Married with six children . . . Mormon.

Secretary of Agriculture —

ORVILLE L. FREEMAN, 42, Governor of Minnesota . . . Married with two children . . . Lutheran.

Secretary of Commerce —

LUTHER HODGES, 62, Governor of North Carolina . . . Married with two children . . . Methodist.

Secretary of Labor —

ARTHUR J. GOLDBERG, 52, general counsel for the United Steelworkers . . . Married with two children . . . Jewish.

Secretary of Health, Education and Welfare —

ABRAHAM A. RIBICOFF, 50, Governor of Connecticut . . . Married with two children . . . Jewish.

President John F. Kennedy repeatedly declared throughout his campaign that if elected his presidential appointments would not be dictated by racial nor religious factors. His chief desire was to build the strongest, most efficient administrative body of men he could find throughout the nation.

Few people realize the immensity of this primary task of every new president. Rough estimates indicate the incoming president is responsible for more than 5,000 appointments. There are close to 600 of these appointments which are required before he has even a skeleton Administration; the other 4,400 appointees serve as eyes, ears, hands, and feet for this skeleton. Some appointees must be approved by the Senate; others must meet the requirements of the Civil Service Commission. Salaries may run from \$25,000 a year to "service without compensation." Some of these people will be labeled "policy makers," while others will be charged with the responsibility of enforcing those policies. There are perhaps 1,800 policy makers in the Kennedy organization.

These 5,000 men and women are selected because of some special qualifications for specific assignments, in reward for "co-operation" in the campaign, or because of some personal attachment to the President himself.

The religious issue so prominent in the campaign and the disavowal of any pressures from his Church by the President will doubtlessly lead many to search for clues of religious favoritism in these administrative appointments. It is not likely they will find any really valid evidence of such discrimination even if they scrutinize the whole list of 5,000.

During the campaign months we were shown a letter from one of the foremost members of the Democratic Party. The writer has first-hand knowledge of making presidential appointments. In defence of Senator Kennedy's nomination our correspondent wrote: "Our Constitution says he shall not be questioned on matters of religion or race," and then added these significant words: "Where we must be careful is in what laws we are asked to pass that give special privileges to Church organizations. That is where our (non-Catholic) organizations can be trained to watch for harmful laws."

In other words, the Executive branch of government is not the only pressure point to be watched; the Legislative branch is subjected to at least equal pressures. Therefore, if we are to be realistic, we must train ourselves to take a far more active role in the affairs of our government than heretofore. Reactionary Protestantism must be replaced by a Protestantism thoroughly re-activated by a God-inspired sense of its moral responsibility for a just and free Nation under God.

CHRISTIAN HERITAGE



VATICAN CITY:

HISTORY MAKERS

The Archbishop of Canterbury, Primate of all England, in his formal purple robes, walked through ten magnificently frescoed halls in the Vatican Palace to the Papal library where the white robed Pope John XXIII waited to greet him. It was the first such meeting between "separated" churchmen in 400 years. "It is a pleasure and a happiness to see you," beamed the Pope.

"We are making history," replied the Archbishop.

"Yes, we are," agreed the Pope with a broad smile.

These two very self-conscious men dramatically represent the tremendous surge of interest in the drive for unity among ecclesiastical bodies. Both men acknowledged their conversations accomplished nothing more than to prepare the way for further meetings; that they met simply "at the threshold of problems;" and that they probably did little more than "break the ice" for continued liaison between their respective communions.

These history makers, however, do not show the same cordiality and understanding toward those who might disagree with their plans and pronouncements. Dr. Fisher upon his return to London declared: "There can be no objections to this visit at all, because all that has happened is what bears out and fulfills the whole spirit of our Lord's teaching of the Gospel. To object is to show that you are a bit out of date—you have got down to B.C. instead of A.D." Apparently, to disagree with the history maker from Canterbury means one is pushed back and out of the Church altogether—a rather harsh judgment to pass upon one's people after an ice-breaking visit to the Vatican.

Pope John XXIII frankly declared in his *Motu Proprio* on the appointment of commissions to prepare for the ecumenical council that "from this solemn gathering . . . the Church . . . can acquire . . . a new and yet wider renown." Addressing a group of Italian Catholic Action leaders, he

declared: "The main aim of the Ecumenical Council will be that of strengthening and invigorating the Roman Catholic Church. Then, when the Roman Catholic Church is in its full splendor, we will say to Orthodox, Protestants, etc.: 'You can see, brothers, this is the Church of Christ. Come, Come! Come to take or take back your place which, for many of you, is that of your ancient fathers.'"

His remarks are not nearly so pugnacious as were those of the London Archbishop, nevertheless, both men regard those who disagree with their position as definitely in the wrong. They are either outdated or grossly prodigal in their refusal "to come back." The history makers lack genuine humility and show little evidence of being aware of ever offending their "separated brothers."

The Vatican desire for a wider renown and stronger unity may spring from the ecumenical movement in Protestant circles. Even a loosely united Protestant church never seem-

ed likely before 1948, so that the Roman Church had little to fear from their distant relatives in the faith. But in 1948 only five large bodies of Christians were not officially represented at the World Council of Churches: the Eastern Orthodox, Southern Baptist, two Lutheran groups, and the Roman Catholic Church. Such a show of unity called for counter measures designed to represent the Vatican as the central core of unity for all Christians. Similar united efforts among Protestants not included in the WCC served to underscore the urgency for such counter measures, especially as these groups manifested such startling success in establishing themselves in areas which the Roman Catholic Church had always considered safe from evangelical influences.

Dr. Fisher, of course, went to the Vatican without any appointment from the WCC, of which he is an officer. One questions, therefore, if his concept of ecumenicity includes

any truly vital doctrinal force as Martin Luther so courageously displayed at the Diet of Worms. Union for union's sake whether among Protestants or between Protestants and Roman Catholics is woefully inadequate for a revival of Christian influences in these troubled times. Such union is like the salt which lost its savor. We need a unity of faith, a solidarity of commitment to Jesus Christ as Lord. The Reformation—and every other genuine revival of the Church—was marked by the *transformation* of lives who found in the Word of God not merely a pattern for union but the power of regenerating grace which brought them together to continue as one in the apostle's doctrine.

The WCC meeting at St. Andrews, Scotland from August 3 to August 25 unanimously adopted a definition of the Church which one speaker declared, "breaks through the ecclesiological sound barrier." It reads as follows:

"The Faith and Order Commission understands that the unity which is both God's will and His gift to the Church is one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into Him, holding the one apostolic faith, preaching the one Gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such ways that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church.

"We recognize that the brief definition of our objective leaves many questions unanswered. In particular, we would state emphatically that the unity we seek is not one of uniformity, and that on the interpretation and means of achieving certain of the matters specified in the preceding paragraph we are not yet of one mind."

THE SCOTS' CONFESSION OF FAITH — 1560



In commemorating the Quater-Centenary of the Reformation in Scotland we have forced upon our attention the most important event which ever took place in our native land. The conditions prevailing in Scotland for well over four hundred years before 1560 clearly speak of the need of the Reformation. Instead of the Gospel of Jesus Christ we find superstition and imposture in their grossest forms. The clergy were avaricious and ambitious, and their lives were "a scandal to religion and an outrage to decency. Their bishops, while upholding the Roman Catholic dogma of celibacy, avowedly kept their harlots, provided their natural sons with benefices and gave their daughters in marriage to the sons of the nobility," and these were accept-

ed for the sake of the rich dowries which they brought. The ignorance of the clergy respecting religion was appalling, and even their bishops, as a general rule, knew nothing of the Scriptures except what they met with in their missals. Letters of cursing were procured for a trifle in money, and the objects for which such letters were obtained were equally as trifling. The sermons of the monks, who were the only ecclesiastics who pretended to preach, consisted of "legendary tales concerning the founder of some religious order, his wonderful sanctity, the miracles which he performed, his combats with the devil, his watchings, fastings, flagellations; the virtues of holy water, chrism, crossing, and exorcism; the horrors of purgatory, and

This article in pamphlet form was issued by the Synod of the Free Presbyterian Church of Scotland, in commemoration of the Quater-Centenary of the Reformation

the numbers released from it by the intercession of some powerful saint,—these, with the low jests, table-talk, and fire-side scandal, formed the favorite topics of the preachers, and were served up to the people instead of the pure, salutary, and sublime doctrines of the Bible." *McCrie's Life of Knox*.

The Nature of the Reformation

Through the circulation of Tyn-dale's New Testament in the language of the people many began to see a vast difference between the teaching and the lives of the clergy, and what was taught in the Scriptures. The eagerness of the Church of Rome to stop that circulation and to silence those whose teaching and lives were in accordance with what was found in its sacred pages only served to awaken the spirit of inquiry. The fruit of this was that the scandalous lives of the clergy caused them to be scorned and despised. On August 24, 1560 the Scottish Parliament, after hearing the Confession of Faith drawn up by the Reformers read, "abolished the Papal jurisdiction, prohibited, under certain penalties, the celebration of Mass, and rescinded all the laws formerly made in support of the Roman Catholic Church, and against the Reformed faith." Thus a new era dawned upon Scotland. Men could possess and read the Bible without fear of losing their lives. In setting up the Reformed Church in Scotland the Reformers went to the Bible for the pattern of it. The result is that in the Scottish Confession of Faith, and in the First Book of Discipline, we have doctrine in accordance with the Scriptures, purity of worship, and discipline as it was exercised in the primitive church.

Oppression

As the fair face of the Church of Christ could now be discerned in Scotland, those who supported it experienced the meaning of Christ's

forewarning to His own, "In this world ye shall have tribulation." In the violent deaths suffered by Christ's witnesses in Scotland prior to 1560, we have the power of Romanism manifesting itself without let or hindrance, using fire and fagot, and other instruments of slaughter to shut out the light of the Gospel, and keep the people in spiritual darkness more dense than the darkness of Egypt. The survival and progress of true religion in the face of all this is a graphic illustration of the saying that the "blood of the martyrs is the seed of the Church." The opposition which the First Book of Discipline met with in the Privy Council was but an indication of what the Reformed Faith was to meet with in the future. Knox, in his *History of the Reformation*, gives the reason for this opposition. "Everything that repugned to their corrupt affections was termed, in their mockery, 'devout imaginations.' The cause we have before declared: some were licentious, some had greedily gripped the possessions of the Church, and others thought that they would not lack their part of Christ's coat." The avarice of the nobles in retaining what ought to be used for the support of religion together with the blandishments of a Popish Queen, exercised upon those who, at one time, made great professions of faithfulness, caused the path of the Reformed Church to be a thorny one indeed, till, at the time of Knox's death in 1572, the tulchan bishops were set up. Knox's death, at this juncture, was a serious calamity to the Reformed Church, as she lost one noted for his dauntless courage and unswerving integrity.

The Standards of the Church

The Scots' Confession of Faith in 1560, while agreeing with other Reformed or Calvinistic Confessions, had characteristics of its own, and had, as Dr. Mitchell of St. Andrews says, "a framework rather historical

than dogmatic, and a liberal and manly, yet reverent and cautious spirit." The First Book of Discipline deals with such subjects as (1) The government of the Church, (2) The discipline of the Church, (3) The prerogatives and duties of Church Members, (4) The education of the young and University Reform, (5) The care of the poor. These Standards give a clear view of what the Reformers believed and the Scriptural conception which they had of how the Church of Christ ought to be ruled. The government of the Scottish Church from its beginning was Presbyterian. In this government the parity of the clergy was emphasized, and the gradation of the Church Courts, such as Kirk-sessions, Presbyteries, Provincial Synods, and the General Assembly. This made certain, by the manner in which the members of the various Church Courts were appointed, that the government of the Scottish Church was a most democratic one. There is also in the First Book of Discipline, a clear line of demarcation drawn between the province of the Civil Magistrate and that of the Church.

What Reformation Gained for Us

Many and great were the benefits procured for Scotland by the Reformation. By it Scotsmen were permitted to read the Bible in their own language, and had liberty to worship God according to His Word. The water of life, clear as crystal, was no longer sealed up while men were perishing for want of it, but its life-giving benefits were partaken of by such as the Lord fore-ordained to salvation. Another benefit was the education of the young. Although Knox's aim of having a school in every parish was not attained for many a year, yet the rudiments of learning were possessed by many to an extent not known at this period in the neighboring kingdom of England. The Bible, which was thus made available to high and low, became the foundation of the civil and ecclesiastical government of the nation, and many of our best laws have their roots in the Scriptures. Our duty is to hold fast that which we have.

The JESUIT PHALANX



By Francis J. Kieda

At the height of the Protestant Reformation there appeared a group of men whose avowed purpose was to combat any heretical outcropping within the fold of Rome. They constituted the Church's offensive and defensive militia.

The flames that licked the pontifical Bull, consigned by Luther to fire, still glowed against the German firmament when this new Society, "looked upon as the incarnation of ecclesiastical Catholicism,"¹ was established in 1540. This was the Society of Jesus, known later as the Jesuits.

The Founder and Early Beginnings

The Order was founded by a Spanish knight, Don Inigo (Ignatius) Lopes de Recalde of Loyola, who was born in 1491. As a boy, he was sent from the family castle of Loyola, in the province of Guipuzcoa, to serve as a page at the court of their Majesties, Ferdinand and Isabella. His main purpose in life was soldiering and romancing. But at the age of 30, an event occurred which changed the course of his whole life. During the siege of Pampeluma, the capital of Navarre, Ignatius received some severe wounds. While convalescing, he began to read *The Life of Christ*, and *The Flowers of the Saints*, to his disappointment, the only two books in the castle. Although he read these books with reluctance, they exerted a great influence upon him, for he immediately renounced the world and dedicated his life to the service of the Church. He claimed to have received supernatural revelations, and

accordingly, devised a plan to form a new Order. His design was to establish a Society, patterned on the rigorous discipline of the army, in order to render a more effective service to the Church. He was dubbed the "Soldier Saint."

Upon his recovery, Ignatius went on a pilgrimage to the Benedictine Abbey of Montserrat, where he made his confession and surrendered his sword to Mary. He then sought shelter in a cave near the town of Manresa, praying, fasting, and scourging himself. It was here that he formulated his religious manual of arms entitled, "The Spiritual Exercises."

The severe penances he resorted to brought on serious illness; however, he went on another pilgrimage, this time to Palestine. Returning to Spain in 1524, he began studying Latin in Barcelona, and then proceeded to the University of Alcalá to engage in philosophical studies. He next went to the University of Salamanca, and finally entered the University of Paris where he impressed many young men with his devout life and spiritual wisdom, instructing them in "The Spiritual Exercises." Several of these students formed the nucleus of the Society of Jesus: Peter Lefevre, later known as Faber of Savoy, Francis Xavier, from Navarre, Diego (Jacob) Lainez, from Castile, Alfonso Salmeron, from Toledo, Nicholas Bobadilla, from Spain, and Simon Rodriguez, from Portugal.

These young men bound themselves together by the vows of chastity, poverty, and obedience, embracing as their guide, "The Spiritual Exercises," which were designed to train them in the ascetical life.

After all seven of them had completed their theological studies and

were ordained to the priesthood, they petitioned Pope Paul III to approve their Society. The Pope acceded to their request, being impressed by their zeal and training, and gave his approbation to the Company of Jesus (so called at the time) in 1540, in a Bull beginning with the words "*Regimini Militantis Ecclesiae*" ("To the Regime of the Militant Church").

The Constitution of the Society of Jesus was drawn up by Ignatius Loyola himself, who also served as its first General. The original document was hidden from the world for two hundred years and has often been repudiated by the Society, but it was brought to light in the famous trial of Lionci and La Valette in France in 1761. The latter was the Jesuit Superior in Martinique whose trading transactions had brought a series of bankruptcies to those who had financed them.

During the lifetime of Ignatius, the Jesuits were frequently criticized for departing from certain established monastic customs, such as the chanting of the Breviary (Psalms, homilies of the Fathers of the Church, and lives of the Saints, etc.) in concert and devoting practically their entire time to external work, to the neglect of the contemplative life. The General, however, resisted all attempts to alter the Constitutions.

Jesuit Moral Doctrines

The following are examples of Jesuit casuistry: *Probabilism*, *Intentionalism* (or *Expediency*), *Mental Reservation* and *Equivocation*.

The probabilist view is expressed thus: "*Si est opinio probabilis, licitum est eam sequi, licet opposita sit probabilior.*" (If one has a probable opinion, he may follow it, even

¹Hertling, S.J., Ludwig, *History of the Catholic Church*, The Newman Press, Westminster, Md., 1957, p. 483.

though the opposite is more probable). That is to say, an action is justifiable, although performed contrary to a person's own conscience, provided such act has the support of some reasonable grounds (whatever these may be) or by the authority of some reputable moralist (such as St. Alphonsus Liguori). Such grounds and such authority render the moral opinion probable. In brief, conscience is replaced by other considerations, especially by subservience to exterior authority.

Intentionalism, or the doctrine of expediency, is the axiom that the moral quality of an act is not fashioned by the action in itself but by the end and purpose toward which the action is directed. If the end is worthy and justifiable, the action employed to attain it is also worthy and justifiable, though it may be reprehensible and damnable in itself.

An application of this principle may be found in the moral teaching of Lainez, who said "that the power of the sovereign was delegated to him by the people, and that the sovereign was accordingly responsible to the people for ensuring a just rule. . . . If, instead of ruling justly, the sovereign rules despotically and abuses his power by oppressing his subjects, then the people are justified in ridding themselves of their despotic ruler, even by violence if need be. The proper procedure in such cases was for people assembled in solemn conclave to deprive the ruler of the prerogatives vested in him, and to pronounce formal judgment of death on the tyrant; if, however, by reason of external circumstances it was not possible to adopt this procedure, then, in certain circumstances, every individual citizen was justified in giving effect to the will of the people as a whole, and in removing the tyrant by violence."² The two attempts upon Henry IV's life may be attributed to this moral doctrine.

Mental Reservation and Equivocation may be illustrated by examples from St. Alphonsus Liguori (Founder of the Redemptorist Order of Priests), who is an exponent of Jesuit casuistry.

Liguori teaches as follows: A confessor may affirm with an oath that he is ignorant of a crime which he heard in confession, meaning thereby that he is ignorant of it as a mere man, though not as a minister of religion. An adulteress questioned by her husband may deny her guilt by declaring that she has not committed "adultery," meaning "Idolatry," for which the term "adultery" is often employed in the Old Testament.³

Educational System

The Jesuit system of education was a signal advance upon anything formerly known in the Catholic Church, and became one of the most powerful influences in the Catholic counter reformation. The primary purpose was to secure control of higher learning. By 1710, the Jesuits were in charge of the philosophical and theological studies in eighty universities and their influence in minor institutions of learning was being felt to a considerable extent. They were regarded as the best educators in Europe. They had a thorough knowledge of the classics, both Greek and Latin, and the humanities as well as philosophy and theology, devoting at least five years more to study for the priesthood than any other order of priests or the secular clergy.

Their educational system is based chiefly on the *Ratio Studiorum* (or Rationale of Studies) which provided the Jesuit schools with a uniform foundation, enacting the regulations to be followed in the conduct of colleges, seminaries and high schools. The main purpose of the *Ratio Studiorum* was the co-ordination of the medieval forms of thought taught by scholastic philosophers with the new humanistic philosophies of the day. Their objective was to uphold the authority of the Church in an unobtrusive manner, while giving free reign to the intellectual pursuits of the new generation.⁴

Expulsions of the Jesuits from 1555 to 1931

From the dawn of their existence the Jesuits were expelled at various

times from nearly every country in Europe, from some countries even repeatedly, for they always came back. Philip Hughes, a Catholic historian, says that "From the beginning" the Jesuits "had a deserved reputation as preachers, controversialists, confessors, and schoolmasters, and willy-nilly, they soon became involved, like their masters the popes, in all politico-religious activity of the later sixteenth century."⁵

A list of Jesuit expulsions is herein subjoined:

Saragossa	1555
La Palinterre	1558
Navarre	1561
Vienna	1566
Avignon	1570
Antwerp	1578
Portugal	1578
England	1579
England	1581
England	1584
England	1586
Japan	1587
Hungary and Transylvania	1588
Bordeaux	1589
The whole of France	1594
Holland	1596
Turin and Berne	1597
England	1602
England	1604
Denmark	1606
Venice	1606
Venice	1612
Amura, Japan	1613
Bohemia	1618
Moravia	1619
Kingdom of Naples	1622
Netherlands	1622
China and India	1623
Turkey	1628
Abyssinia	1632
Malta	1634
Russia	1723
Savoy	1724
Paraguay	1733
Portugal	1759
France	1761
France	1764
Peru	1767
Spain, Sicily, Naples	1767

The expulsion from Saragossa in 1555 was effected by the Archbishop of Saragossa who supported the distinguished Dominican theologian, Melchior Cano, in his open denuncia-

²Fulop-Miller, Rene, *The Power and Secret of the Jesuits*, New York, 1956, p. 317.

³Liguori, Alphonsus, *Theologia Moralis*, Vol. 5, Parisii, 1837, p. 233.

⁴Fulop-Miller, Rene, op. cit., p. 407.

⁵Hughes, Philip, *A Popular History of the Catholic Church*, Doubleday, N. Y., 1955, p. 187.

tion of the Jesuits from pulpit, platform, and press. This great preacher accused the Jesuits "not only of constituting a danger to the Catholic Church," but of actually being "the precursors of Antichrist."

Because of their constant intermeddling in politics, their increasing worldliness, and especially their extensive commercial activities, the Society of Jesus was formally abolished by Pope Clement XIV on July 21, 1773, in virtue of the famous Bull, beginning with these words "Dominus ac Redemptor" ("Lord and Redeemer") whence its title is taken. However, this did not mean permanent extinction of the Jesuits. A considerable number of them changed their names, for instance, some of the Polish Jesuits went to Italy as secular priests changing their names into Italian ones. Many of them found refuge in lands where liberal sovereigns ruled, such as Frederick of Prussia and Catherine II of Russia. Russia closed its borders to the Jesuits in 1776.

To invigorate the Church which had suffered a serious set-back during the French Revolution, new energy and a new impetus were needed. Hence, Pope Pius VII reversed the decree of Clement XIV, restoring the Jesuits (1814) in the Bull "Sollicitudo Omnium Ecclesiarum" ("Sollicitude of All the Churches"), implying that there were numerous voices in the Roman Catholic Church clamoring for the reinstatement of the Society of Jesus.

In the period following the restoration, the Jesuits continued to evoke the displeasure of the various monarchs, thus suffering disastrous effects.

The list below indicates the different countries from which the Jesuits were expelled after their restoration under Clement XIV:

France	1816
Netherlands	1816
Moscow and St. Petersburg ...	1816
Belgium	1818
Brest (by the people) ..	1819
Russia	1820
Spain	1820

*Campbell, S.J., Thomas J., *The Jesuits* — 1534-1921, Vol. I, N. Y., 1921, p. 52.

Belgian schools ...	1826
France, 8 colleges ..	1828
Great Britain and Ireland	1829
France	1831
Portugal	1834
Spain	1835
Rheims (by the people) ..	1835
Argentine	1841
Lucerne	1845
France	1845
Switzerland	1847
Papal States, Genoa, Austria, Galicia, Switzerland, Bavaria, Sardinia, Sicily and Paraguay ...	1848
Colombia, S. A. ...	1850
Spain	1851
Turin and Venice ..	1859
Ecuador	1861
Spain	1868
Rome	1870
Guatemala	1871
Switzerland	1871
Germany	1872
Brazil	1873
France, all colleges	1880
France, entire Society ...	1902
Portugal	1910
France	1912
Excluded by Catholic bishops in Capetown, South Africa till	1926
Spanish Republic ..	1931

Jesuit Relations with Other Orders

In the early years of their existence, the Jesuits differed from other Orders in that they were exempted from the ordinary monastic observances. Instead of spending a great deal of time in contemplation and austerities, they were permitted to mingle with the people, and infiltrate all ranks of society, particularly royalty and the aristocracy. They became renowned teachers in colleges and other schools, some of them becoming confessors to kings and spiritual guides to the opulent and powerful families. In this way, the Jesuits, comprising a "formidable militia of the Roman See," became a secret force in the courts of monarchs and in the palaces of dukes, barons, and lords in every European country. By the time of their suppression in 1773, they had become immensely wealthy,

owning property worth 40 million pounds sterling (today's estimate: about 110 million dollars).

The Augustinians, Carmelites, and especially the Dominicans regarded the Jesuits as their adversaries. The controversy, involving the efficacy of divine grace, between the Jesuits and the Dominicans became so acute, that Pope Paul V allowed both systems of theology to thrive, with the restriction that the Jesuits were forbidden to call the Dominicans Calvinists, or the Dominicans to dub the Jesuits Pelagians.

Another cause of rivalry between the Jesuits and other Orders arose over the coveted offices in Rome. Before their restoration (1814) by Clement XIV, the Jesuits had been completely excluded from such positions but today they constitute the most powerful and influential group in the Vatican.

The Jesuits Today

There are about 35,000 Jesuits in the world, some 8,000 laboring in the United States. Divided into 11 provinces in the U.S., they are engaged primarily in educating youth, missionary work, parish administration, and writing. Their outstanding weekly "America" has a wide circulation especially among educated Catholics. In this periodical, the Jesuits ventilate their social, political, and philosophical views from week to week. Currently, they subscribe to the general Catholic political trend as regards the theory of separation of Church and State, leaning towards the liberal view, held only in countries where Catholics are in the minority.

The Jesuits today take the self-same vows that were formulated and pronounced solemnly by Ignatius Loyola, with "a few non-essential changes of phrasing," viz., "I promise to Almighty God and to the Pope, His Vicar upon earth, before His Virgin Mother and the whole court of Heaven, and in the presence of the Society, perpetual poverty, chastity, and obedience, according to the manner of life set forth in the Bull of the Society of Our Lord Jesus, and in the Constitutions of the same Society. Moreover, I promise

special obedience to the Supreme Pontiff with regard to the missions mentioned in the Bull, and likewise to be diligent to see that children are taught the rudiments of the faith, according to the same Bull and Constitutions." These vows were pronounced by Ignatius Loyola himself. The other Jesuits, pronouncing their vows, substituted the words "and to you Reverend Father, taking the place of God," for "and to the Pope, His Vicar upon earth."

The Jesuit priests take a special vow of obedience to the Supreme Pontiff nowadays after they are well tried in the religious life and after many years of service in the Society.

The sphere of Jesuit activities is the whole world with its glittering wealth and numerous political movements. They wander into the cabinets of rulers and ministers, parliaments and universities, into observatories, psychological and psychiatric institutes, theatres, conventions of learned men, workers' unions, labor schools, political gatherings and institutes, maintaining that Catholicism has gained adherents continuously because it reconciles itself with the world and exerts every endeavor to promote apostolic work.

¹See Broderick, S.J., James, *The Origin of the Jesuits*, Garden City, N. Y., 1960, p. 85.

The Bulwark of Liberty

What constitutes the bulwark of our own liberty and independence?

It is not our frowning battlements, our bristling seacoast, our army and our navy.

Our reliance is in the love of liberty which God planted in us.

Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere.

Destroy this spirit, and we have planted the seeds of despotism at our own doors.

—Abraham Lincoln

Surely Your Heart Will Open To One Of These Korean Orphans



Choose One Of These To Sponsor — How Can Anyone Refuse? — They Cry Out For Comfort . . . Love . . . Warmth . . . Food . . . Clothing.

Only \$8.00 a month — just 26 pennies a day — covers complete care, including school tuition which is not free in Korea. Each child has a heart-breaking story.

Darling little Myeong Shin, Number K-1 above, and her brother lost their father who died of T.B. a month after she was born. The mother had no money or income. She had to beg for her children, carrying them with her as she went from door to door. Finally, exhausted and deep in despair, she brought them to the Pusan city authorities who placed them in our Korean Christian Orphanage.

Number K-10 above is Oh Bok Hwan. His father died the month the child was born, leaving no money or property. The mother, after trying desperately to feed and clothe herself and child, suddenly disappeared, abandoning Oh Bok Hwan. An uncle cared for him for three months and then he, too, died. Oh Bok Hwan was found on the road, wandering, begging and crying.

RESCUED FROM DESPAIR

Now he is cared for in our orphanage in Daechun which is desperately in need of many new sponsors. Every child is waiting to have a loving foster "Daddy and Mommy"! You can ask a friend to be a co-sponsor with you — only \$4.00 each per month — or interest your Sunday School, Bible Class, Youth Group, Ladies Society, etc. Thus you will help train a possible future Christian leader in Korea.

Korea has more orphans than any other nation we know of due to the ravages of war, poverty and disease. Babies are abandoned and beggar boys roam the streets with no place to sleep except under bridges and in doorways. Could you see the abject misery so prevalent, your heart would be moved to help us get more children into our orphanages where they would have loving Christian care, happiness and health.

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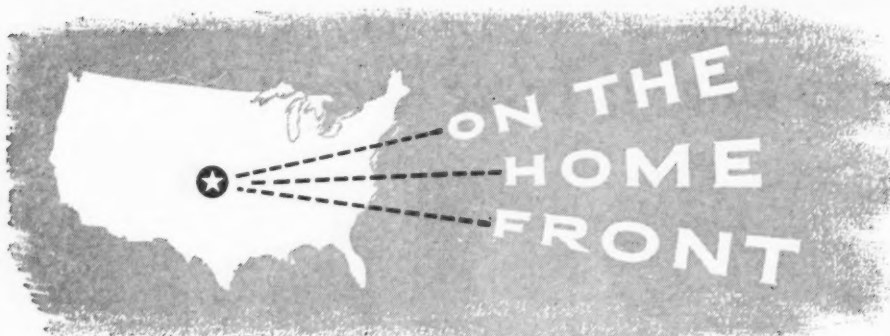
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- ☐ YES I want to sponsor an orphan for one year. My choice is Number If this child has already been "adopted," I agree to support another whom you will select. With God's help I will send \$8.00 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for ☐ first month, ☐ full year. SEND FULL PARTICULARS.
- ☐ I cannot "adopt" a child but want to help by giving \$ Please send me further information.

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Tel. GLadstone 6-6181

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NEW ENGLAND TOURS:

Our Extension Department reports that they have received so many requests for speakers (former Roman Catholic priests) from the New England states that they have devoted much of January and February to these areas. We are happy for these contacts and welcome their continued support for the work of Christ's Mission. Future tours are being set up for the southern states so that we urge our readers there to contact our Extension Department for meetings in their local churches.

Our Director was greatly encouraged by his visit to the Pittsburgh area in December. He addressed the Men's Fellowship of the Westminster Presbyterian Church at their annual ladies night dinner. The interest and enthusiasm of the people upon hearing of our work was most refreshing and should be productive of a sustained interest in the program of the Mission.

SCHOLARSHIPS:

News has reached our office saying: "The active Pontifical Commission for Latin America has inaugurated a plan by which four hundred scholarships for major seminarians in Central America and three hundred in South America will be offered to poorer students. The Canadian bishops have decided to award at least forty scholarships for Latin American theological students who will pursue courses in Canadian seminaries. And other plans are afoot to beef up the number of vocations."

The same day the above information crossed our desk, a letter arrived from the Registrar of the Protestant Seminario Biblico Latino Americano in San Jose, Costa Rica, Central America, telling of a young convert from Roman Catholicism who cannot prepare for the ministry because of a lack of funds (\$20.25 per month). The letter read: "He was ready to come for the 1960 school year. He had had some offers by a missionary, I suppose, to take care of the expenses of his trip, but at the last minute he could not get that help. This did not seem to destroy in Mr. C's heart his desire for preparing himself for the ministry. Needless to say, I personally have been praying for this young man ever since our correspondence began and would take your help to him as an answer to our prayers on his behalf."

Christ's Mission receives many appeals from schools and worthy students requesting financial assistance. Yet with genuine sadness we must turn down most of these appeals. While the Roman Catholic Church plans to offer hundreds of scholarships for young men desiring to become priests, we must confess that Christ's Mission lacks the funds for even a single scholarship covering the cost of training just one Protestant missionary! Perhaps someone reading of this young man will want to help.

CORRESPONDENCE COURSES:

Interest in the Christian Heritage Series of Correspondence Courses, Numbers One and Two, continues unabated. A recent survey of those completing one (or both) of the courses indicates the value of the studies. A California student declared: "The course has helped me immensely to understand the operation of the Roman System and gave me a new awareness of my salvation through faith in our Lord Jesus Christ." Another student wrote: "I felt a personal kinship with the one correcting my papers--as though I had found a new friend. I believe it is the Christian Spirit reaching out, and I know Christ's Mission is doing that through its Correspondence Courses." A pastor in New Jersey said: "I would like the course to be taught in our Bible Institute and Sunday School. We expect to use the materials we have studied to win our non-Protestant friends to Christ." Another man told us he studied the course prepared by the Knights of Columbus and could not help making a comparison between the manner in which the "instructor" handled the course. "I had the feeling with your course," he declared, "that I was being treated very earnestly, with integrity, without any pandering to my good will."



Dr. Donald Grey Barnhouse (left) and Dr. John Mackay at Christ's Mission's Council on Roman Catholicism last year.

Strategic Protestant Action

by

Dr. Donald Grey Barnhouse

The minute we talk of strategic Protestant action we are employing a military vocabulary, and my mind recalls the words of St. Paul to the Corinthians, saying: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (II Cor. 10:4) Practical measures for dealing with the Roman Catholic hierarchy are suggested and pursued by courageous pastors and bold citizens' committees who have been aroused by the brazen tactics of these Roman clerics. But there is only one way to meet spiritual error; we must smite them theologically, with truth which comes from the Holy Spirit through the Scriptures. Once we understand the errors of Romanism it is imperative that we use the right tactics to combat those errors. Let me illustrate this principle by an imaginary parable.

The scene is Miami in the time of a great war. Air cadets are stationed here in training for combat services. Suddenly a great explosion rocks the entire area and the F.B.I. immediately launches an investigation for possible sabotage. But someone suggests the explosion was not the work of a saboteur but the work of an offshore submarine, so therefore we should dismiss the F.B.I. and send for the Navy. A third party, however, argues it was the result of a foreign plane which sneaked past our radar defenses, and that the Air Force alone

should be making the investigation. The truth of the matter is that only after you determine the nature of the attack can you select the right method of defense.

What, then, is the nature of the error Protestants confront in Roman Catholicism? I answer categorically: truth comes from the Holy Spirit, error comes from the devil. For me, therefore, every error in the Roman Catholic Church is an error from the devil, and we must attack those errors with the strategy of our great military shock troops. I have baptized scores of Roman Catholics, and in every case I have used the shock treatment. The people stand before our assembled congregation and publicly profess Christ as their personal Saviour. Then I propose to them this question: "In your childhood you were baptized with Roman Catholic baptism by which, it is taught, the waters of baptism removed original sin, while in reality sin is removed only by the blood of Jesus Christ. Do you now abjure the Roman Catholic faith and renounce Roman Catholic baptism to accept this Christian baptism?" I say all this in a loud voice insisting that all our congregation must hear their reply. And when they declare, "I do so renounce and abjure!" they never again break their vows or return to the Roman system.

In like manner I confront Roman Catholic people with the catechism's error about the remission of sin. I ask them to produce the catechism which insists sins are removed by the non-bloody sacrifice of the mass. After they read it to me I emphatically reply, "Now that is a lie!" It is part of our shock strategy. No sin, I explain, has ever been removed by the non-bloody sacrifice of the mass.

We are justified by grace through faith plus nothing.

The erroneous doctrines of Extreme Unction and Purgatory are treated in the very same manner. Recently Roman Catholic papers carried a great debate over the astounding question: Is the oil of extreme unction valid if it is put on the lipstick of a dying woman? The conclusion of this ridiculous argument was that the oil can be effective only if it penetrates the lipstick. What a shock this must be to many Catholic women. I have frequently said publicly that I would give five thousand dollars to anyone who could produce a single piece of paper from the first five centuries that set forth the idea of purgatory. Yet think of the vast amounts of money that have been taken from Catholic lay people who seek to have their loved ones delivered from a non-existent purgatory. One of our moderators in the General Assembly of the Presbyterian Church relates how an Irish maid who served his family for nearly forty years said, "You know my mother died last year and I have given the priest all of my life savings, thirty thousand dollars, to get her out of purgatory!"

Now these are the monstrous errors that hold sincere men and women by the throat. Hitler said to the German people, "Don't you do any political thinking; give me your political brain, and I'll tell you what to do." Romanism argues, "Give us your religious brain and obey whatever we command!" Let me illustrate. Several years ago I answered the request of a Roman Catholic priest for an interview concerning our radio Bible study class. I asked him, "What do you think Christ came into the world to do?"

"He came to die for sinners," he replied.

"But what did He do for you personally?" I asked.

"I never thought of it personally," he confessed. He had his religious knowledge given him on a theological platter.

"But what did Jesus Christ do for you?"

"Well, He died for sin."

"Did He die for your sin?" I asked.

"Yes, He did."

"Did He pay for your sins?"

"Yes, He did," replied the priest.

"How many of your sins did He pay for?"

He paused a brief moment, then answered, "He must have paid for all of them."

"If Jesus Christ paid for all your sins," I continued, "how many are left to be removed by water baptism? the mass? by extreme unction or the fires of purgatory?"

"Why, none!" was his startled response.

I said, "Sir, you are a good Protestant!"

Today he is teaching in a private school in the suburbs of Philadelphia and living a good Christian life.

In combating the errors of Romanism it is absolutely essential that we understand God Almighty has given us these great truths, that we are to confront the power of Rome with the truth of the Word of God always, with absolute assurance born of the Spirit of God. The greatest weapon that we have in the warfare against false doctrine of the Roman Catholic Church is the positive assurance that our sins are forgiven, and forgotten, and cleansed, and gone, and atoned for, and covered, and cast into the depths of the sea, and blotted out as a thick cloud, and remembered against us no more forever, and removed as far as the east is from the west, and cast behind God's back—and what more can He say than to you He has said? Assurance—because you see the Roman Catholic lives, every Roman Catholic in this world lives, in terrible fear, fear, fear. Most Roman Catholics that I have baptized have been won by members of my church who had this absolute assurance, that if you are once saved, you are saved forever

and that God has not given any man six months' life, but that He has given them eternal life. This is our strategy: to preach the Word with the absolute finality of the Word of God.

Having indicated our basic strategy with reference to Roman Catholic error I believe it is absolutely necessary to talk about strategy as a united, ecumenical effort. When we recite the Apostles' Creed in our church you can always hear the emphasis in my voice on the word "Holy." We do believe in the Holy Catholic Church and part of our strategy is to re-emphasize the significance of this fact within Protestant circles. Let me illustrate this truth.

Many years ago I listened to a radio commercial for Longines watches. The announcer claimed the mechanism of the Longines watch was so intricate, so fine, that one could not hear it running. Then they amplified the sound and coming over the microphone one heard the smooth running mechanism of the world's most honored watch: cli-lick, cli-lick, cli-lick. Some weeks later I was in the office of a famed cardiologist. He played for us a tape recording of the heart beat of Bob Mathias, America's great Olympic athlete. Out of the amplifier came the steady lug-dub, lug-dub of his heart beat. Turning to this famous doctor, I declared, "I have a great sermon illustration!" "What?" he asked. Then I explained. Jesus Christ founded the Church and gave to it a steady heart beat, lug-dub, lug-dub, lug-dub. But Rome insists the heart sounds different, it is cli-lick, cli-lick, cli-lick. Later, in Constantinople theologians said, "Oh no, it is not cli-lick, cli-lick; it is licka-lick, licka-lick, licka-lick." Then in the Middle Ages Luther insisted the heart throb of the Church is licka-lacka-licka-lacka; Calvin insisted it was cu-licka-lak, cu-licka-lak. Now in Norway, Sweden, Denmark and Germany you hear its culicka-lack, and culicka-lack. But in America it's clickety-clack in the North and clackety-click in the South.

The truth of the matter is that we recognize there is a heart beat, a hidden life sounding forth from all the many branches of the Protestant church. Dr. Meyer tells me the Lutherans like to call this the hidden

church. Personally I am not too concerned about the clickety-clacks or the cli-licks and cli-laks. Yet do not misunderstand me; I am entirely convinced that any movement toward oneness in grace is of the Holy Spirit, and any movement of diversity or separation and independency is not of the Holy Spirit. I must work with all those who call Jesus Christ Saviour and Lord; and if I become convinced that a man is going to heaven, then I have got to try to be with him on earth. This is the heart-burning that is in all of us; this is Protestant ecumenical strategy for combating Roman Catholicism.

There is one more element in our strategic action which I must stress as vigorously as I possibly can. I have heard several men say, "It makes me tremble with terror to think of what is happening, and how the Roman Catholic Church is intruding into and controlling so much of our political, social, and economic life." I must admit I am not frightened, because I believe in the sovereignty of God. I do not agree with Martin Luther in thinking the Pope is the anti-Christ, but I do follow the Reformers in declaring this is the spirit of the anti-Christ. And according to the book of Revelation this spirit is typified as a great whore, a great system of ecclesiasticism, which will be completely destroyed at the second coming of Christ. Those who are truly born again and are members of the hidden or invisible Church will appear victorious in the company of their sovereign Saviour and Lord.

So believing in the sovereignty of God and in the eternal plan of God, I am not too disturbed at the rise of the Roman Catholic Jesuits. I believe that within the Roman Catholic Church there are some members of the hidden Church. I believe also that in the Presbyterian church there are people who are going to hell, that many of us will be astonished at whom we meet in heaven. But God is never astonished, never taken by surprise when clericalism or ecclesiastical ambitions would make a shambles of His Church. He is sovereign and confidently looks forward to the day of ultimate victory. This, too, must be our confidence, our spiritual strategy.

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At Faith Theological Seminary, the Holy Scriptures provide the cornerstone and source of all teaching. Every phase of Seminary instruction is rooted in the Divine authority of the Word of God. Faith Theological Seminary is pre-millennial in outlook and rejoices in the sure knowledge of the imminent return of Jesus Christ. The Seminary offers the dedicated Christian, seeking larger opportunities for service, education that is academically sound, biblically sure.

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Financially, the Seminary is undergirded by the systematic, benevolent giving of Christian people. Dr. Allan A. MacRae is president of the Seminary; Dr. Carl McIntire is president of the board. These men and the Seminary invite you to consider carefully the opportunities offered you by graduate education set on Scriptural pillars. Fill out and return the coupon at once. You will be opening your door to larger service for the Lord.



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Former Priests-Pastors in Evangelical Churches in South America

The Rev. A. L. Wilkins of Australia gave the following account of his six-month tour in North and South America:

"In Brazil we found evangelicals were seizing the opportunity presented by a religious people who had been sadly neglected by a decadent, apathetic Roman Catholic Church.

"Many of the Protestant churches we visited were crowded. Both in North and South America several services have to be held in some churches to meet the large congregations wishing to attend.

"Open-air meetings are held in many cities in Brazil, and some of the priests are being won for Jesus Christ. Some present Protestant pastors are former priests."

—*The Rock*, October 13, 1960

Conscience and Party Directives

The authoritative Roman Catholic magazine *Palestra del Clero*, published in Rome, declared recently that party discipline need have no hold over a Roman Catholic member of parliament if his conscience or the teachings of the Church conflict with party directives.

Commenting on the actions of several Italian members of parliament who in recent years voted either secretly or publicly against their party or parliamentary group to bring governments crashing to the ground, the periodical stated: "Party discipline cannot in itself constitute a valid moral bond before conscience and God, no matter how much this contravenes the (National) Constitution and the laws. A representative of the people can and must vote and act politically against the directives of his party when he is sure in his conscience that the supreme good of the nation demands it and, above all, when the Church intervenes with ruling and norms."

—*Christian News Report*, September 14, 1960

Vatican-Yugoslavian Rapprochement

Vatican sources have announced that the Vatican is near an agreement with the Communistic government of Yugoslavia after an eight-year estrangement. Negotiations have reached the point where it is possible to foresee a re-opening of the apostolic delegation at Belgrade.

This would mean the first re-establishment of diplomatic contact between the Vatican and a Communist-ruled country. The policy of the Vatican has been to keep open diplomatic channels to the Communists wherever possible, but after World War II they were closed by Soviet-bloc authorities.

The Roman Catholic bishops in Yugoslavia have asked the government of President Marshall Tito for freedom to teach religion and distribute Catholic publications and for return of Church property in Yugoslavia, which was nationalized after World War II. In return, they have pledged loyalty to the civilian order existing under Tito's Communist regime. The initial replies to the request have been favorable.

The chief Catholic prelates in Yugoslavia conferred with Vatican authorities during the month of November.

The death on February 10, (last year) of Alojzic Cardinal Stepinac, who had been in prison or under detention since 1946 following his conviction on charges of war crimes, removed one of the chief obstacles to a Vatican-Yugoslav reconciliation. The Tito government refused to set him free, and the Vatican would not give up its demand that he be released.

When Stepinac was created a Cardinal in 1952, the Tito government broke off diplomatic relations with the Vatican. Previously, he was Archbishop of Zagreb and the head of the Catholic hierarchy in Yugoslavia. Of the 18,000,000 inhabitants of Yugoslavia, 7,000,000 are Roman Catholics.

—*New York Herald-Tribune*, November 18, 1960

Atheism Rife in Poland

Poland has been a Roman Catholic nation since the year 970 when it had embraced Christianity. Today twenty-one per cent of Poland's school teachers deny the existence of God, according to the results of a recent survey. The survey was conducted by the Polish Society for Lay Schools in Gdynia.

The survey also revealed that forty-four per cent of the teachers believe in God but do not practice a religion or practice it irregularly. The rest of those questioned refused to state an opinion or said that they did not believe in God but practice a religion for various reasons.

—NC

Police Squad Raids Church Affair

Towards the latter part of the past year, the police in Akron, Ohio, closed down a turkey raffle which featured gambling activity in St. Sebastian Church.

Acting on complaints of neighbors, Lt. George Mullen and three detectives walked into the church

recreation building about 9:00 p. m. and found 600 to 700 persons on hand.

"You name it," said Mullen, "and they had it."

He referred to such gambling paraphernalia as wheels, cards, and dice.

"It was a real Las Vegas type operation," Mullen said.

Mullen said he extracted a promise from sponsors of the event—held annually to raise money for the church Youth Athletic Fund—to shut down all gambling activity except the turkey raffle. Then the police left.

Mullen declared that another complaint came in at 10:30 p. m. and when he returned the operation was in full swing. "We closed up the whole deal then," he said.

—*Akron Paper*, November, 1960

Missionary Laity Proposed by Cardinal Cushing

Richard Cardinal Cushing of Boston has suggested a plan to pay trained laymen to teach Roman Catholic doctrines throughout the world because of a shortage of priests.

The Cardinal declared that he would present the proposal at the next Ecumenical Council in Rome. He stated that "a priest has no monopoly on the science of theology," adding, that "the day when the laity was outside the Church looking in, as it were, is over."

One reason that Latin America "is a hotbed of communism," he said, is "the abysmal ignorance of 90 per cent of the South American Catholics about their faith." "I only hope and pray," he remarked, that "we haven't entered Latin America too late." He also urged American Catholics to "put aside the catechism and take to books, approved by the Church, on adult theology."

—*N. Y. Journal-American*, November 21, 1960

Future Statistics Foretold

Dr. Donald N. Barrett, Professor of Sociology at Notre Dame University, has stated that, proceeding at its current rate, the Roman Catholic population in the U. S. would double to more than 86,000,000 within three decades. Analyzing the changing composition of American Catholics, he informed the American Catholic Sociological Society at Fordham University, New York City, that it could be concluded that "the Catholic population of the United States is growing minimally twice as fast as the general population."

According to Dr. Barrett, there are now an estimated 43,650,000 American Catholics—about 25 per cent of the total population. In the years between 1950 and 1959, with birth rates higher and death rates generally lower, the number of Catholics increased by 10,180,000 or 35.8 per cent. By contrast, the general population increased in the same period approximately 16.6 per cent, or 24,761,000.

Dr. Barrett declared that the rapid growth in the number of Catholics poses organizational problems for

the Church. He said that the Catholic population growth is about three times the increase in numbers of sisters and seminarians over the last decade. The increase has been twice as fast as the growth in numbers of priests and almost four times the increase of parishes. The sociologist said that the number of colleges, high schools, and elementary schools has not kept pace with rising numbers among Catholics.

According to Dr. Barrett, "It becomes clear that if the present trends continue, important changes in organization may have to be made if efficiency of operation is to continue at present levels." If lay people "apparently" are unwilling to enter seminaries and the sisterhoods, he observed, "They must be utilized in greater numbers and more effectively in an expanding scope of Church functions."

—*Christian News Report*, September 14, 1960

Preparatory Phase of Ecumenical Council

On November 14, 1960, Pope John XXIII, surrounded by 33 Cardinals, about 150 Archbishops and Bishops, and 300 theologians, inaugurated the preparatory phase of the forthcoming ecumenical council of the Roman Catholic Church.

The Pope declared the "antepreparatory" phase finished and seated ten committees, about 500 of whose members were present at the ceremony. The committees will digest and prepare the subject matter to be discussed by the Council.

Speaking a half-hour in the Basilica of St. Peter, the Pontiff referred to the Christian churches that do not recognize the primacy of the See of Rome. One of the aims of the Council is to facilitate the return of at least some of these churches to the Roman Catholic fold.

—*N. Y. Times*, November 15, 1960

Protestants Told to Obtain Bishop's Imprimatur in Spain

The Rev. Samuel Vila writes that he visited the Ministries of Information (Literature), Interior, and Foreign Affairs, to plead for more religious toleration, particularly in regard to a certain book which an evangelical Christian wanted to have published. He was informed that a permit would be granted only if a *Nihil Obstat* was secured from the Bishop of Barcelona. With reference to this matter, Pastor Vila declared to the official in the Ministry: "What would you think if Roman Catholic writers in England had to get a *Nihil Obstat* from the Bishop of Canterbury?" No answer was forthcoming.

—*From Christ's Mission's correspondence*
October 10, 1960

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BOOK REVIEWS

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The Doorway to Heaven, compiled by Inez Kemper, Baker Book House, 153 pages, \$2.50.

Reviewed by Alfred Florez

The Doorway to Heaven is a handy volume which contains rich devotional thoughts to strengthen and stir up the spiritual resources of Christians so that they may meet with Christian triumph the responsibilities of daily life. In striking short passages the Bible speaks of the great divine energies the children of God possess within themselves to overcome the forces of evil and to serve their God enthusiastically and fruitfully. It speaks of the providence and fatherly care of God, of His promises, of prayer, of trust in Him, and of His plan and power for all things. This book takes up those passages, and through able commentaries compiled from a great number of different sources explains them and thus provides powerful "spiritual capsules" to overcome the world through Christian faith.

This book may be read for daily devotion and in times of trial, fear, and temptation. In such circumstances, it will prove to be very useful.

★ ★ ★ ★ ★

The Early Church, by Oscar Cullmann, The Westminster Press, 1956, 217 pages, \$4.50.

Reviewed by F. J. K.

Embracing studies in early Christian history and theology, this book deals with ten subjects of vital importance for a better understanding of the New Testament and the Early Church.

In the first essay entitled *The Necessity and Function of Higher Criticism*, Cullmann discusses the importance of historical study. In an earlier work he defended "theological exegesis," declaring that, "while

based upon historical, psychological and philological considerations, serious exegesis must always be concerned to shed light upon the different theological ideas contained in the Bible, and it must pass beyond the circumstances in which these were expressed" (p. 3). To attain this purpose, he says, "we must not limit ourselves to establishing the relations of these ideas to the writer who formulated them, or the epoch which gave them birth; they must also be considered absolutely and by themselves." In other words, a genuine and complete interpretation must develop the objective ideas expressed in the text.

The next topic, *The Origin of Christmas*, delves into early celebrations, the speculations as to the date of Christ's birth, and the development of Christian festivals.

Subsequent essays deal with a variety of topics: *The Plurality of the Gospels as a Theological Problem in Antiquity*, *The Tradition*, *The Kingship of Christ and the Church in the New Testament*, *The Return of Christ*, *The Proleptic Deliverance of the Body According to the New Testament* (Here the author discusses the subjection of our material bodies to the life-giving activity of the Holy Spirit, and their transformation "at the end of time"), *O Opiso Mou Erchomenos*, or *He Who Is Coming After Me* (the chronology of events concerning Christ and John the Baptist, and their interpretation in the history of salvation is considered here), *Samaria and the Origins of the Christian Mission*. The last essay, *Early Christianity and Civilization*, advances the view that the apostolic faith includes the credence "that Christ is already reigning and the Holy Spirit is creating new forms of civilization without changing the face of the world."

These essays of Professor Cullmann, who has taught the New Testament and Early Christianity at the University of Basel since 1938, and also at the Sorbonne, Paris, since 1949, will appeal to teachers, ministers and students alike, as well as to other folk who are deeply engrossed in matters biblical.

★ ★ ★ ★ ★

Their Rights and Liberties, *The Beginnings of Religious and Political Freedom in Maryland*, by Thomas O'Brien Hanley, S.J. The Newman Press, 142 pages, \$2.75.

Reviewed by Francis J. Kieda

In this book the Rev. Thomas O'Brien Hanley, S.J., traces the history of English thought and controversy which aided greatly in clarifying the relations of Church and State, and which furnished a foundation for our basic religious liberties.

The author reconstructs the steps by which the colonists of Maryland from 1634 to 1649 reversed the prevalent European tenets and policies concerning the state and its relationship to religion and individual conscience. The Maryland colonists replaced regal absolutism by a representative form of government based on the consent of the people. Freedom of religious worship and toleration were allowed.

Citing Pope Gelasius (494) he writes, "In the many quests for balance in Church-State relations through the Middle Ages, Gelasius was quoted, and at times misinterpreted, by those who were locked either theoretically or practically in a Church-State impasse. 'There are indeed . . . two powers,' Gelasius said, 'by which this world is chiefly ruled: the sacred power of the Popes and the royal power'" (p. 26).

Two new principles evolved from the confusion that reigned in the Medieval era regarding relations of Church and State, namely, the regent's authority had to be approved by the "consent of the people," and individual citizens were given the right of freedom of religion and conscience.

The Rev. Hanley develops these principles succinctly and with keen insight of the problem involved.

The volume is divided into five chapters, which treat of the following

matters, "Thomas More and the Tudor Kings," "Pope Gelasius and Thomas More" (chap. 1); "Cardinal Allen and Queen Elizabeth," "Cardinal Bellarmine and James I" (chap. 2); "The Maryland Palatinate," "Cecil Calvert and Andrew White" (chap. 3); "Seeds of the Tradition," "The Assembly's Victory" (chap. 4); "The Inhabitants of This Province," "Holy Church Within This Province" (chap. 5).

Thomas More, Lord Baltimore, and others are portrayed as champions of our fundamental human rights, but the Puritans, for example, were forced "to conform to a church which was resisting their efforts to rid it of papist traits" (p. 59).

The early religious policy in Maryland was to adhere to a tolerant attitude. It would have been impossible for an English colony of Roman Catholics to persecute or exclude Protestants.

The Catholics naturally subscribed to the principle of "freedom of conscience, as a civil liberty and a civic virtue" (p. 76), for they were surrounded by other colonies where Protestantism was predominant. Furthermore, they desired to place "the Church in a position favorable for growth" (L. C.). Eventually, however, "as Puritans increased in numbers . . . Lord Baltimore appointed a Protestant governor . . . and the Puritans began to leave their mark on Maryland law . . ." To protect Catholics, Lord Baltimore effected a compromise which resulted in a Toleration Act, but the Roman Catholics lost their dominant position in the Assembly.

The book is invaluable for students of political science and will prove interesting to those desiring to become more acquainted with the early struggles for religious tolerance.

★ ★ ★ ★ ★

The Lord of History, by Jean Danielou, S.J., Longmans, 1958, 375 pages, \$5.00.

Reviewed by F. J. K.

These reflections on the inner meaning of history offer humanity an antidote against and answer to its deep-seated anxiety and preoccupation over the significance of its common destiny.

In his introduction the author makes three observations about the Church's "function of impregnating history with the Christian spirit." First of all, the "interaction of sacred and secular history constitutes an integral part of the history of salvation," but "is not the whole of it, or even its most important aspect." Secondly, "the primary and specific element in history is sacred history itself, that is, the succession of the wonderful works of God through the efficacy of the Word and the sacraments: for herein alone consists the real inwardness and hidden substance of the historical process." Of course, evangelical Christians would not subscribe to the sacramental system as conceived by the Church of Rome as having any relationship to or connection with the system of the seven sacraments. In the third place the author observes that "the coming of Christ has brought the kingdom of God into being. The only real society now is that of God's people, the Church . . . The Church and temporal society can never enjoy the harmonious relationship of two parallel organizations, where one might be the other's complement and crown. They are two successive periods of history, in dramatic conflict" (pp. 16, 17).

Christ, as God emerging in the stream of history, becomes its center, both judging and enlightening it, and exerting an influence upon all past and present philosophies.

The book is divided into three

parts. In ten chapters of Part I, Rev. Danielou examines a series of contemporary topics from the point of view of history as a consequence of the Christian revelation. Some of the chapters embody the following subjects: Sacred and Profane history, Christianity and Cultures, Marxist and Sacramental History, Temporal Works and the Marxist Myth, A Biblical Interpretation of Modern History, The History of Religions: and the History of Salvation, and Symbolism and History.

Part II considers such matters as: Magnalia Dei (Wonders of God), Christology and History, The Development of History, Lent and Eastertide, and Notions of Eschatology. In this section of the work some of the principles and techniques of history itself, so understood, are elucidated, manifesting the type of continuity and the type of progress embraced by it.

In Part III the author views the present and future course of history, indicating how the Christian "makes" history.

The writer ends on this note: "it is . . . the distinguishing characteristic of Christian salvation that it is offered to sinners. What Christ asks of us is to believe in His forgiveness; we are too chary of this act of faith, which needs, it is true, a great deal of love" (p. 353).

All mankind is invited to take part in history—to participate as individuals and as groups in the work of redemption.

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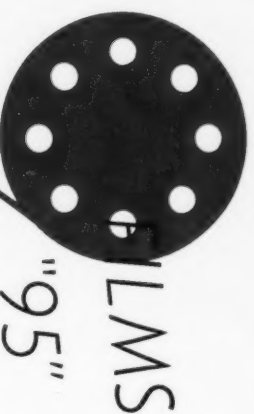
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